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DEXTER CLARY.

THE timely and effective efforts to establish Christian institutions in the new Western States, so rapidly developed since this century began, have had an important bearing on the stability of our republic and on the progress of Christian civilization universally. The men of faith and devotion engaged in this work are worthy of some lasting memorial,—all the more, perhaps, for the reason that their labors at the front have withdrawn them from the centres of life, where the achievements of wise and brave men are wont to be recorded as they pass. The spirit and action of good men who do a true work for their fellow-men in the name of Christ, teach by example lessons which the world always needs to have presented with new and fresh illustrations. These considerations prompt the introduction of him whose name stands at the head of this article into the portrait-gallery of the *Congregational Quarterly*.

Dexter Clary, a son of Abel and Dolly (Baker) Clary, was born in the town of Conway, Mass., Feb. 1, 1798. When he was four or five years old his father removed to Jefferson Co., N. Y., and fixing his home in the town of Adams, identified himself and his family with the early pioneers in what was then the Western wilderness. He was a good man and true, a deacon of tried excellence, who joined hands with others like himself to infuse Christian elements into the unfolding civilization of that region. Very tenderly and gratefully did the son, in the

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last days of his life, speak of that father's influence in his large family, and recognize the grace of God in giving him such parentage and such nurture.

In his boyhood the young Clary learned, by the force of circumstances, to endure hardness, and to look upon life as a struggle with difficulties and yet as presenting ends worth struggling for. He acquired a good common-school education, and the home training gave him a sound moral character and a knowledge of religious truth. Then, when of suitable age, he entered a store in Watertown to learn the practical rules of mercantile business. Here he made good proficiency and evinced that *fidelity* which was always the peculiar characteristic of the man, so that he was early charged with responsible trusts.

His thorough conversion to a religious life he dated at the age of twenty-two or twenty-three. His soul was first stirred by the preaching of Dr. Thomas McAuley, the eloquent Irish preacher, then at the height of his power and fame in the city of New York, who was called into the northern part of the State to aid in revivals. But Mr. Clary was not one to be carried by the mere force of oratory into the kingdom of God. A long and intense struggle of mind followed those first impressions, through which he was counselled and guided by a faithful pastor, Dr. George S. Boardman, till, at last, subdued by the truth and the Holy Spirit, he opened his soul freely to the grace of God, and it came in and took full and abiding possession of his soul.

Soon after his conversion, young Clary was sent to take sole charge of a store in Sackett's Harbor; but being soon obliged by failing health to leave that post, he was brought to another crisis of his life. His thoughts were much turned upon the ministry. He pondered the question with his habitual care and prayerfulness, till, convinced that God was calling him to that work, he hesitated no longer. He entered at once on a course of study, and had a year or two of academical instruction; but on account of his precarious health, his mature age, and especially the ability already manifested to deal with the souls of men on the subject of religion, he was advised to shorten his course of study. He accordingly put himself under the care of the presbytery, and studied and labored for some time with pastors as he had opportunity. He was drawn into much

active labor in revivals, which service was made fruitful. Thus encouraged, he received formal license to preach from the St. Lawrence Presbytery in February, 1828, having just completed his thirtieth year. In his later life he often spoke with some regret of conscious deficiencies, because he had lacked the culture and discipline of a full course of study. It was nevertheless his prevailing conviction that he had done the best thing in his circumstances ; and in view of the results we cheerfully assent to the judgment that he did follow the call of God and was blessed.

The text of his first sermon after licensure is significant of that which was the direct and leading aim of all his preaching. It was the Saviour's earnest question, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Mr. Clary always believed the Christian ministry ordained of God, not to give entertainment, not chiefly to give instruction, but to save the souls of men by their conversion to God ; and he preached under that conviction, not in vain. His ministry began just at the time when the Spirit of God was raising up new men and prompting to new measures in that new region of Central and Western New York, for wonderful works of grace by which men in hundreds were transformed into new creatures in Christ Jesus. Those influences gave cast to the spirit of the man and the methods of his work for all his life. His sermons were not formal essays ; very few of them were fully written out ; there was in them nothing of a sensational character, nor did they deal much with the emotions. He believed what are called the Evangelical doctrines of the gospel to be eternal verities, and he studied to arrange and press home the points of truth so as to convince the judgment, touch the conscience, stir the heart, and sway the will of his hearers.

Under a commission from the Western Domestic Missionary Society, he labored for a year with some of the feebler churches, everywhere gathering in souls as the seal of his ministry. This experience led him for the time to choose the work of an evangelist rather than that of a pastor. Accordingly, in February, 1829, just a year after he was licensed, he was ordained to that office by Presbytery, at Watertown, N. Y. For the years next following, he was abundant in labors through the country, from

the outlet of Lake Ontario to Rochester and Buffalo, crossing occasionally into Canada, sometimes taking the lead and sometimes joining with others in "protracted meetings" for the revival of religion. Thus he came in contact with those great revivalists, Messrs. Finney and Burchard, and was by them kindled to fresh enthusiasm. Only with the disclosures of the last day can we know how many of his fellow-men this evangelist won to Christ. Very often in after years, as he ranged over the Western prairies, was he warmly greeted by those who remembered him as their spiritual father in Christ, though he had forgotten them.

In the autumn of 1832 an invitation came to Mr. Clary to labor in Virginia. He thought it a call from the Lord, and with his older brother, Abel, also a minister, started on the long journey of four or five hundred miles overland for that field. Through perils and difficulties, they made their way as far as Wilkesbarre, Pa., where the violent and fatal sickness of Abel arrested their progress. After the sad burial of his brother among strangers, at the opening of the new year, Mr. Clary made his lonely way back to his home. Not in the Shenandoah valley of the sunny South, but in the great Western valley of the Mississippi, had God appointed him a place and a service.

To gain a better furnishing for his work, Mr. Clary went, in 1834, to New Haven, Conn., and spent some months attending Dr. Taylor's lectures, and the instructions of some of the college professors, at the same time preaching in the city and its neighborhood as occasion called. On returning home, he resumed his work as an evangelist, and March 24, 1835, was married at Loweville, N. Y., to Mrs. Sarah Miranda (Williams) Beardsley, who was, through all his subsequent years, a loved companion and faithful helper, sharing in his joys and sorrows, his toils, his trials, and his hopes, till by his death they are for a season put asunder. Four of their children died in infancy; one daughter survives him,—the wife of H. P. Strong, M. D., of Beloit.

Soon after his marriage, he was called to the city of Montreal, where for two years he preached with much success, till the political revolution disturbed his relations and obliged him

to leave. Then his thoughts were especially turned towards the West. While preaching as an evangelist, many urgent invitations were extended to him to settle as a pastor, but he set them all aside, under the conviction that he could then best serve his Master in the office to which he was ordained. Now, he met similar applications with the statement of a like strong conviction that on the Western prairies the Lord would have him seek his life-work. In 1838 he came out for a brief visit to Rockford, and in the fall of 1840 he brought his family to Beloit, where he fixed his residence, to remain till the day of his translation to the heavenly home. At that date there were in Wisconsin only sixteen churches of the Congregational and Presbyterian denominations, all told.

For a year after his coming to the West his labors were divided between the Congregational churches of Beloit and of Rockton, three miles to the south. Blessed revivals attended his preaching in both places. The little church in Beloit was more than doubled in numbers as the precious fruits were gathered in. Afterwards he gave himself wholly to the culture of that field; and in February,—that birth-month so marked in successive stages of his ministerial life,—February 18th, 1844, on the completion of the first church edifice, Mr. Clary was duly installed as pastor of the church. With what fidelity he performed the duties of that office for nearly seven years, watching for the welfare of his flock, and endearing himself to all who did not repel his kindness, the eminent success of his pastorate well attests. The church grew in numbers till it became almost the strongest in the State. The whole community became distinguished for its intelligence and high-toned moral and religious character; and this, more than anything else, determined the location of the college here. To a stranger's eye even the external aspect of Beloit bore a New England stamp, because of the Puritan faith and habits which pervaded its people. To all these things the pastor's influence contributed in no small degree. But the most precious parts of that pastor's faithful work do not appear on the outer surface. What he did in private, personal dealing with souls, to convince of sin, to lead to repentance, to bring into the full joy of God's forgiving love, to cheer in sickness, to sustain in death, to comfort in bereavement, to stimu-

late parental duty, to sanctify the home, to harmonize discordant elements, to rebuke wrong and encourage all right action, — the full record of these things is on high.

For continuous ministrations from the pulpit to one and the same flock, our brother's early training and habits had not thoroughly prepared him. Of this he himself was conscious. In due time he came again to his former judgment that his greatest power for usefulness was in another kind of work; and when, in the providence of God, a new sphere for that work was opened and offered to him, he cheerfully resigned his charge to enter it. Not without a pang to both parties was the tie that bound him to his people sundered, for their mutual attachment was warm and sincere; but the trial was relieved by the fact that the contemplated change would not prevent his having still a home among them, and that attachment was cherished till his death without in the least marring subsequent pastoral relations of the church. In September, 1850, he tendered his resignation as pastor and entered the service of the American Home Missionary Society, as its agent or superintendent for Wisconsin. His duties in this relation brought into exercise all his best qualities, and required the benefit of all his previous experience. He renewed again in part his work as an evangelist, for one and another of the churches under his oversight gladly availed themselves of his help, which he as gladly rendered, in special labor for the conversion of souls, and the grace of God was with him still in those labors. Then, too, his experience as a pastor fitted him to understand the wants of the churches, and he had a quick insight into the qualities of men, so that he could wisely guide the choices of both the churches and ministers to bring them together. His careful and discreet judgment made him a wise counsellor in difficulties, and his simple sincerity and practical good sense gained for him the implicit confidence of all with whom he had to do. For twenty-two years he well fulfilled the office of a bishop, in the careful oversight of the needy churches of our denomination in the State, amid many exposures and discomfords, — never shrinking when duty called; never reckless, but in faith meeting issues as necessity required, trusting always in the Divine guidance and help. In his work, he so

blended the wisdom, authority, dignity, and kindness of a father, that spontaneously the title "Father Clary" was everywhere bestowed on him, and of its fitness none could doubt. The spirit with which he began and prosecuted and closed his labors in this department is happily set forth in his own words, as in the presence of the gathered churches in October, 1872, he laid down his commission. He says:—

"I cheerfully left a beloved parish for the agency, under a clear conviction that I was doing the Master's will. I counted the cost as well as I could. It was plain to my mind that there was a shady as well as a sunny side. The facilities for travelling were not as they are now,—not a railroad in the State, and the carriage-roads not of the best. Moreover, there was a great variety in the field, in the people, their characteristics and nationalities, in the forms of labor and the interests to be consulted. All these were reasons why I should go forth, looking upward continually for wisdom and strength. This I aimed to do, and 'having obtained help from God,' I have labored, going in and out among the brethren, their churches and people, for these twenty-two years. I have purchased no land, built no house, engaged in no speculation, and devoted little time—perhaps too little—to study. My official duties have been my one idea, kept so steadily before my mind that I have been able, through grace, to say habitually, 'This one thing I do.'

"I have travelled about 100,000 miles, to a considerable extent by private conveyance. The number of sermons preached fully equals the number of Sabbaths that have passed. Donations received and distributed have been more than \$1,000 a year; and the work done in other departments is in about the same proportion."

Those words "donations distributed," are very significant. They refer chiefly to the missionary boxes sent to his care, through which the thoughtful beneficence of Christians ministered material comforts to the scantily supported home missionaries. His remarkable tact and delicacy in corresponding with both the donors and the recipients of these good things encouraged benevolence in this form and gladdened hearts and homes all over the State.

He goes on to say, "I expect to go to my grave with a grateful recollection of my associations with the beloved brethren and churches of Wisconsin, and to meet on the other side the seventy or eighty ambassadors of Christ who have already passed on before me, there to greet the coming of such as yet remain, and to unite in praising God and the Lamb for grace bestowed on us here and for the glory that shall follow, and all through Jesus Christ our Lord."

The scene in the Convention which followed his farewell address was one of great tenderness, never to be forgotten by those who were present. Warm and cordial were the responses of the brethren, attesting their high appreciation of the man and his services, and the loving regard in which they would ever pray for his welfare and cherish his memory. While his spirit was greatly refreshed, his weak nervous system was almost overcome by the unexpected demonstration.

In the first year of Mr. Clary's pastorate the consultations were begun which resulted in the founding of Beloit College. He entered into those deliberations with all his heart. With mind and hand and purse, and, above all, with the fervent, effectual prayer that prevails with God, he helped on the enterprise. He was elected at the outset a trustee, and at the first meeting in 1845 he was appointed secretary of the Board and a member and secretary of the Executive Committee, and in these positions he continued till the day of his death. Here he was always prompt in attendance, patient in deliberation, sound in judgment, clear and positive, yet always courteous and kind in expressing his convictions, precise in the transaction of business, and accurate in keeping the records. The hours which he thus gratuitously gave to the service of the college, if reckoned up, would amount to many months of valuable time, and probably not less than a thousand pages of minutes were written out with his own hand. He took a particular, personal interest in the faculty and students, and it was a peculiar joy of his later years to bring into the pastoral office of the churches under his care not a few of those who had begun their education for the ministry here under his eye, and to help them in their work by his sympathy and counsel. Thus, for nearly thirty years, this life was identified with the entire

life of the institution, and out along all the lines of influence, which go forth from that seat of Christian learning to gird the world in the interests of Christ's kingdom, the faithful labors and fervent prayers of this devoted servant of God will go, yielding precious fruits more and more to the end of time.

Mr. Clary was a man zealous in good works, in all that pertained to the welfare of man and the glory of God. He was ready with heart and hand to co-operate in every worthy cause for the reformation of men's lives, for the suppression of injustice and the purifying of society. Early, persistently, and fearlessly did he advocate the cause of temperance, of anti-slavery, and of moral reform generally. His true heart and good conscience made him, by the grace of God, one of those of whom the poet sings:—

“Oh, blest is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.”

He never trimmed his course of action to suit the popular sentiment, nor did he allow himself to be carried away into the extreme of intemperate, unjust denunciation of those who might not view things as he viewed them. But when his convictions were clear, he boldly proclaimed them and practised as he preached, and meekly bore whatever of opprobrium or abuse might be excited by the first attempt to correct men's prejudices, and rebuke their ruinous vices or unlawful deeds.

In such lines of public service did the energies of this servant of God find scope for useful action through a long life. Of what he was in his domestic and private relations, it may be said that he was ever tender and thoughtful as a son and a brother, true and kind as a husband, fond and faithful as a father, gentle and winning as a grandfather. All who knew him as friend and neighbor and fellow-citizen will carry in their memories the photograph of a man of singularly courteous and gentlemanly bearing, of strictest integrity in all his dealings, of ready sympathy in all personal experiences, and of large public spirit for the common good.

When the infirmities of age began seriously to impair his activity of body and mind, Mr. Clary, with his habitual, prudent

forethought, resolved to lay aside his responsible trusts. So, as above indicated, he resigned his office in connection with the Home Missionary Society; but at the request of the committee he continued to render such service as he could for some months, till his successor was appointed, and after that performed more or less of gratuitous labor up to the time of his last sickness. Having also tendered his resignation as secretary and trustee of the College, at the urgent request of the Board he withdrew it, accepting some assistance to relieve the burden of duty. His last months of waiting for the Master's call were thus free from grave responsibility, but not void of useful occupation.

The Lord gave him a very gentle passage down the last decline, as, from the mere exhaustion of age and long service, his powers gradually failed. When he was led in conversation to review the leading incidents of his life, his soul would kindle with the old enthusiasm, and it was a present joy that he had not lived altogether in vain. Sometimes his feeling would be chastened by the recollection of errors and weaknesses and sins, and he was constrained to say, "Oh! it is nothing,—a marred, imperfect work;" then he would correct himself again: "No, that is not right: some real service I have been permitted to do for God and my fellow-men. By the grace of God I am what I am. To Him be all the praise! There I rest." During the last few weeks of his life the impaired functions of the brain caused his mind often to wander vaguely; but in the lucid intervals, his thoughts were clear, and reaching into the untried future, clung confidently and hopefully to the grace and promises of Jesus Christ his Saviour. In such an hour he said, "My soul is full of the peace of God. I know whom I have believed, and that He is able to keep that which I have committed to Him,—my own soul and all these precious interests."

On the 18th of June, 1874, in his seventy-seventh year, the final summons came for the Christian's euthanasia, and without a pang or a struggle he ceased to breathe, and was not, for God took him.

A. L. CHAPIN.

Beloit, Wisconsin.

CONGREGATIONALISM IN KANSAS.

[NOTE. This paper was read before the General Association of Kansas, at its twenty-first session, held in the First Congregational Church, Leavenworth, June 9-14, 1875. The plan of the paper is to give a brief sketch of Congregationalism in Kansas for the first ten years, from 1854 to 1864, and a still more brief summary of results for the succeeding ten years, 1864 to 1874. In this sketch certain points have been expanded to greater fulness, not as points of exceptional interest, but rather as specimens of the whole.]

CONGREGATIONALISM in Kansas goes back to the organization of the Territory. It had representatives in the first bands of Free State immigrants; it commenced the first missionary operations, and formed the first church. Its ministers and members were, most of them, drawn here by their sympathy with the conflict that was impending and the principles involved in it. It is doubtful whether Congregationalism would ever have had much of a footing here had it not been for that conflict, for Kansas lies south of the "New England zone," and in the regular flow of immigration would have been missed by the Congregational stream. But that contest turned the stream southward, and Kansas gained the benefit of it. In the struggle which gave this Territory to freedom, and freedom to the whole land, our churches and people had their full share; and no history of Kansas can be complete which leaves them out.

The settlement of Kansas commenced in 1854. The American Home Missionary Society, in the same year, commissioned Rev. Samuel Y. Lum, of Middletown, N. Y., "to proclaim the gospel in Kansas." He arrived in September, and commenced his labors at once, preaching, in Lawrence, the first sermon ever preached to a white congregation in the Territory. The place of assembly was the common boarding-house of the town company, — a building constructed by setting up two parallel rows of poles, binding them together at the top, and thatching the sides with prairie hay. A traveller's trunk formed the pulpit, and other trunks and the beds formed the pews. Thus the gospel literally found a *lodging-place* in Lawrence. A few weeks later a meeting was called to organize a church. The brethren sat around on trunks, — one member holding the candle, another holding the inkstand, and

a third writing the creed, using his hat for a desk. Thus the "Plymouth Church, of Lawrence" came into being with seven members,—the first church in Kansas of any kind, except among the Indians. Mr. Lum extended his labors to other settlements, and supplied the colony at Topeka during the winter of 1854 and '55.

The second minister arriving was Rev. Samuel L. Adair, sent out by the American Missionary Association. He arrived in Kansas City in October, 1854. He was detained there for sometime by sickness. After his recovery he proceeded southward, and spent the winter mostly in exploring. In March, 1855, he commenced preaching in Osawatomie and neighborhoods round about. With the exception of an interval during the war, Brother Adair has labored at Osawatomie ever since.

In November of this same autumn, Rev. Charles E. Blood commenced his labors among the scattered settlers on the Blue River, four miles above Manhattan, and in the spring following in Manhattan itself. Brother Blood's first sermon in Manhattan was from the text, "These that have turned the world upside down have come hither also." The services were held in a tent, with trunks and beds for pulpit and seats.

These three brethren came in the fall of 1854, and their labors extended from the Missouri border to the junction of the Kansas and the Blue Rivers, a distance of one hundred and twenty miles.

The year 1855 seems to have added only two to the ministerial force of the Territory. In May, the following spring, Rev. Harvey Jones arrived, and after spending some time in exploring, located at Wabaunsee, preaching also at Zeandale and other points. Rev. John H. Byrd came in June, and located in Leavenworth. He preached also, during this summer, at Easton, Grasshopper Falls, and other points. At Grasshopper Falls he preached before a single house was on the town site.

Although a number of preaching stations were occupied and a large amount of faithful work done, no churches were formed this year, and the church at Lawrence continued to be the only one in the Territory until the beginning of 1856. It is somewhat remarkable in this changing country, that of the five brethren who came here the first two years, four are still with us. The fifth, Rev. Charles E. Blood, has gone to his rest.

The latter part of 1855, and most of the year 1856, was the most turbulent period in the history of the Territory. The conflict had reached its height. Two principles were struggling for the mastery. The pro-slavery party gained possession of the laws by importing voters from Missouri, and then sought to enforce those laws by importing armed men from the whole South. Bands of desperate men roved here and there, making the highways unsafe, and even assaulting men in their houses. Prominent Free State men were arrested and held for months as prisoners, others were driven from the country, and many were murdered. Brown, Phillips, Barber, Buffum, Hoppe, were only a few of the many victims. To illustrate: Two ruffians are drinking whiskey in a low groggery in Leavenworth. One of them bets the other a pair of boots that he will bring in the scalp of an abolitionist inside of two hours. He goes out on the Lawrence road, meets a gentleman riding in his carriage towards the city, deliberately shoots and scalps him in broad daylight. He brings the scalp in on a pole, and parades it through the streets of Leavenworth, and is allowed to escape, wearing the boots he has won. The Free State men, of course, had to arm in self-defence, and skirmishing battles were fought at Franklin, Palymra, Hickory Point, Osawatomie, Leecompton, and many other places. Lawrence was three times invested, and once sacked and plundered, and its hotel and printing-offices destroyed. Osawatomie was sacked and burned. Thus things kept going on from bad to worse, until Gov. Geary, by a strong hand, restored partial quiet in the fall of 1856.

I am aware that this is not exactly ecclesiastical history, and yet it has a bearing on the history of our churches. While this disquiet directly hindered all spiritual work, in a certain sense many of our churches owe their character, and some of them their existence, to this very condition of things; for the sympathy with the Free State cause, among Congregationalists, was so strong and universal that many of them joined the multitudes coming to Kansas to help that cause to victory. Most of our older churches owe their existence and strength mainly to this. Often a Christian colony would come together and plant a church at once. Perhaps the most important of these was the far-famed Connecticut Colony. This colony

was organized and led by Hon. Charles B. Lines in the winter and spring of 1856. It was in connection with this colony that the phrase "Beecher's Bible" had its origin. Mr. Lines had invited Henry Ward Beecher to give an address on the "Kansas Question" in New Haven, before the starting of the colony for the "battle-ground of freedom." The object was partly to raise money to pay contingent expenses; but there was no thought of rifles. At the close of the address, Prof. Silliman, Sen., arose, and without any consultation, proposed to "raise the money there and then to furnish fifty Sharpe's rifles to the company." He pledged one rifle himself, and other men followed with similar pledges. Finally Mr. Beecher, becoming interested, pledged twenty-five rifles (\$625) for his church, if the other twenty-five could be raised.

The company left New Haven seventy strong. They went up the Missouri River by steamboat. Others had been molested on the way: *they were not; they did not purpose* to be molested. They were threatened, but neither harmed nor hindered. They landed at Kansas City, and went "overland" to Wabaunsee, about one hundred miles west. They were glad to find Rev. Harvey Jones, a missionary, already on the ground, and he was no doubt glad to receive such a band of helpers. Though there were a number of professing Christians in the company, they did not form themselves into a church until the year following. Services, however, were regularly maintained. In June, 1857, they gathered for the purpose of forming an organization in a ravine east of the town, beautifully sheltered by overhanging trees, and undisturbed by the "noise and clatter of the city." Here twenty-eight covenanted together and sat down around the Lord's table. This church continues to be the strongest rural church in the State, and at one time was the largest of any in the State; but some of the city churches, with more material, have now outgrown it.

During a large portion of the summer of 1856 the Missouri River was blockaded by pro-slavery men in Missouri, and all Free State immigrants coming up on the boats were turned back. But Yankee pluck illustrated the proverb that "where there is a will there is a way," and that "way" was around by

Iowa and Nebraska. Late in September a company of nearly three hundred, from various parts, left Mount Pleasant, Iowa, for Topeka, under the lead of a number of men who have since been quite prominent in the history of Kansas. A few days later they were joined by Rev. Lewis Bodwell and his brother Sherman. On the 10th of October following, they reached the Kansas line. There they were met by the United States marshal and three hundred United States Cavalry, and put under arrest. The following day they were marched twenty-seven miles under a strong military guard; the next day, Oct. 12, was Sunday, and they were marched fifteen miles to Straight Creek, where they encamped. There in the evening, by the camp-fires, Mr. Bodwell, a "prisoner of the Lord," like Paul, preached to his fellow-prisoners his first sermon in Kansas. His text was, "Lo, I am with you always." The sermon has not been handed down to us, but it would be safe to venture the assertion that it had the Puritanic ring. No painting has been made of that "night scene" on Straight Creek. They were *making* materials for the historian and scenes for the painter; but it has been noticed that the historian and the painter never happen to be around on such occasions as these. I can give you a pen-picture of Brother Bodwell, however, as he appeared a year later, which, with some changes, could be adapted to this occasion. It was my good fortune to be along in December, 1857, when the Free State tribes gathered for the first time at Lecompton. They came to take possession of that stronghold of border ruffianism; they came prepared for emergencies, in squads and companies from all quarters. From the West came the Topeka Company, and with them Brother Bodwell. He was riding his faithful pony "Major," whom all old Kansas ministers will remember almost as well as they do Brother Bodwell himself; he was booted and spurred, wore a close-fitting cap, and had an Indian blanket pinned over his shoulders; under the blanket were plainly visible the muzzle of a Sharpe's rifle and the hilt of a Colt's revolver. I did not see his Bible, but if you had searched him, I have little doubt you would have found in his right-hand coat-pocket a well-thumbed Greek Testament, which he always carried, and used

in leisure moments. I did not see him reading it on that day, for he believed in a division of labor. He came to Lecompton to "watch": he would "pray" at some other time. His carbine and revolver were not carried altogether as ornaments; for the firm setting of his lips and the flashing of his keen black eye plainly showed that when he once felt in duty called upon to shoot, it would be very unpleasant for somebody. Years later, during the war, when he was travelling in behalf of the American Home Missionary Society, he always carried his revolver under the cushion of his carriage-seat, so as to be at all times instantly available. He used to say, "If a man carry a revolver at all, it is just as well to have it handy, for I have noticed that when any shooting is to be done, it makes all the difference in the world who gets the first shot."

I have gone ahead of my story a little in order to show what kind of stuff these early missionaries were made of. On Monday morning, after that Sabbath on Straight Creek, this company of prisoners resumed their march, still under guard, and so continued until the 14th, when they were met by Gov. Geary, near Topeka, and set at liberty.

On the second Sabbath after this, Oct. 26, Brother Bodwell preached his first sermon in Topeka, in Constitution Hall, to a congregation of some thirty, sitting on boxes and slab-benches. The Sabbath following, the Lord's Supper was observed for the first time in the future capital of the State. The church had been formed the July previous, and consisted of nine members. Of these, only three were present at the communion. Three were out of the Territory, one was sick, and two were in prison at Lecompton, and could not come.

He continued laboring here for several years, working in a variety of ways not always associated with pastoral duties. Besides preaching, holding prayer-meetings, visiting the sick, and burying the dead, he took vigorously hold of the work of church erection. He was collector and treasurer, architect, "boss carpenter," head mason, and laborer; in the woods cutting and hauling timber, in the quarry getting out stone, at the kiln hauling lime, at the building superintending the work, around the parish collecting subscriptions, at the East raising funds: his labors were as various and apparently conflicting

as often fall to the lot of men ; yet he could, without equivocation, subscribe to the condition of the Home Missionary application, " that he had no employment save that of the ministry," for all these toils pointed to one end, — the building up of the church. Twice he saw the walls of the church blown down, and twice he rallied his people to rebuild them. In 1860 he resigned, and accepted the agency of the American Home Missionary Society. After several years in this service he was recalled to the pastorate of the church at Topeka, in which he continued until the health of his family compelled him to resign.

Rev. John H. Byrd, as before mentioned, came to Leavenworth in 1855. He preached under a tree, " not shunning to declare the whole counsel of God." But while a few heard him gladly, the mass of the people did not like to hear " the whole counsel of God." They gathered around him while preaching, howling and brandishing their bowie-knives, and the wife of a Presbyterian minister offered to donate the eggs to " egg him." He wrote for the *New York Tribune*, and one of the letters dropped from his pocket and was picked up in the street. For this, a lawyer of the city one day pulled him from his horse, threw him down, knelt on him, and tried to put out his eyes, but was prevented by others. He lived on a claim a few miles out of town. One night his cabin was surrounded by " Kickapoo Rangers," and he was made a prisoner. Next day he was taken, with other Free State prisoners, towards Lecompton. A guard was placed over them with orders " to shoot the prisoners if any rescue was attempted." They were taken in wagons, with the guard mounted by their side. At Lecompton he was put into a warehouse and kept under guard. While here, one of Buford's Georgians tried to shoot him. After a few weeks' imprisonment he was released on demand of Gen. Lane, but it was some weeks later before he could safely return to his family.

There were seven churches organized during this year, 1856. Brother Blood organized one at Manhattan, Brother Adair at Osawatomie, Brother Jones at Zeandale. The brethren at Topeka organized themselves. A Rev. Mr. Morell, of whom little more is known, formed a church at Council City, after-

wards Burlingame. Rev. Horatio N. Norton formed churches at Bloomington and Kanwaka. This brother, after one year's faithful service, was called up higher. Thus the close of the year found eight churches in existence, with an aggregate membership of not over seventy-five. The church at Lawrence commenced their house of worship, and completed the walls and roof.

There was only one church organized during the year 1857, — that at Wabaunsee; but there were other changes which marked substantial advance. April 26, 27, and 28, this General Association met at Topeka, — the first meeting of which any record has been kept. There seems to have been a meeting previous to this, however, for the association came together as a body *already organized*, received *new* members, appointed a committee to *remodel* the constitution, and acted on business *already prepared*. Nothing very definite can be learned respecting this previous meeting, but there can be little doubt of its having been held. Indistinct tradition points to a meeting in Lawrence in the autumn of 1856, when an organization was effected, and an adjournment taken to Topeka in April. Properly, then, this present meeting of 1875 is the twenty-first instead of the twentieth. We suggest that the numbering be so changed as to truly represent the actual antiquity of our body.

The roll of the association contained the names of three ministers and three delegates, — Rev. Charles E. Blood, Rev. Harvey Jones, and Rev. Samuel Y. Lum, and C. C. Scofield, delegate from Bloomington, and H. W. Farnsworth and J. Ritchie, delegates from Topeka. Rev. John U. Parsons, Rev. William A. McCollom, Rev. Paul Shepherd, Rev. Jonathan Copeland, were present and were received to membership; and Rev. John H. Byrd, Rev. Lewis Bodwell, Rev. Horatio N. Norton, and Rev. Samuel L. Adair, though absent, were received on their written application. So, present and absent, there were eleven ministerial members and three delegates. Rev. Charles E. Blood was chosen moderator, Rev. Harvey Jones, temporary clerk, Rev. Paul Shepherd, treasurer, and Rev. John U. Parsons, permanent clerk.

This little band took vigorous hold of the business before them. They passed strong resolutions on slavery, the great

question of the hour ; appointed a committee on the location of a college, — the original germ of Washburn College ; another committee to secure aid in church building, and another to secure the appointment of an exploring missionary. They also appointed delegates to all the Congregational bodies existing in the United States and Canada, and issued a stirring address to those bodies. The narrative of the state of religion is very interesting, and in the light of after years, in some points, amusing. It speaks of Ogden as a very important point, — “the head of civil settlements, the seat of the Western land office, having a Congregational society of twenty-two members, and being about to build a church.” “Quindaro has a vigorous colony of Congregationalists, who have appropriated \$10,000 to build a church, and offer a liberal support to a minister.” “Lawrence allows no liquor to be sold.” According to this report there were eight churches. Three of these have become extinct, and five still exist. One church was building, and three others were preparing to build. The association adjourned to meet in Manhattan on the first Friday in October.

We notice several new names in these minutes. Rev. William A. McCollom resided at Manhattan and now resides at Council Grove ; Rev. Paul Shepherd resided for several years at Tecumseh without regular charge, but preaching as occasion offered. Rev. Jonathan Copeland had just come to Kansas, and after the death of Rev. Horatio U. Norton, a few months later, succeeded him at Clinton and Kanwaka. Rev. John U. Parsons, the permanent clerk, preached at Ogden, and was also connected with the land office there. He afterwards preached as an evangelist in Maine and elsewhere with marked success.

Another event occurred this year which, perhaps, is worthy of mention. A year previous to this, there was formed at Andover what was called “the Kansas Band.” It owed its origin to the brain and heart and pluck of Sylvester D. Storrs, now our efficient superintendent of missions. At one time in 1856, when the Kansas fever was at its height, the band numbered about a dozen members, mostly of the middle class. They met every Wednesday evening in No. 27, Phillips Hall, Brother Storrs’ room, and held a Kansas prayer-meeting. At these meetings, after a season of prayer, letters and news

from Kansas were read and discussed, and plans talked over. The next year, as the Kansas question became more settled, the members were reduced to four. Before graduation, Dr. Milton Badger, senior secretary of the American Home Missionary Society, visited them at Andover, and arranged the terms of their commission. Soon after this their commissions arrived, authorizing them to "proclaim the gospel in Kansas," and pledging to each \$600 a year. Arriving in Kansas in the autumn, they went each to his own field. Mr. Storrs took charge of that "colony of Congregationalists at Quindaro." He found there a house of worship nearly completed, and soon gathered and organized the church. He also supplied Wyandotte, and in June, in the following year, 1858, he organized that church also. After laboring in Quindaro five years, he accepted a call to Atchison. Here he found the church worshipping in the basement of an unfinished building. There were neither sidewalks nor steps. They had but few members and a small congregation, and were known in the city, where the flavor of border ruffianism still remained, as "the nigger church." They were indeed "a feeble folk." Here he labored five years, when he resigned, leaving them self-supporting, with a fine church, finished and accessible, and furnished with organ and bell. For several years past he has served the American Home Missionary Society as superintendent of missions.

Rev. Grosvenor C. Morse went to Emporia, then the southwestern frontier. Here he labored most of his life, organizing the church, building the house of worship, mainly by his own efforts, elevating the schools of the county, as county superintendent, and almost bringing into being the State Normal School at that place. After nearly thirteen years of hard and faithful service, by a sad accident his life and labors were terminated.

Rev. Roswell D. Parker went to Leavenworth, which was by far the largest and most promising city in the territory. It was growing with great rapidity, full of business and bustle, and wild with the excitement of expectant greatness. It was no easy task to get the ear of such a people. Coming as a stranger, Mr. Parker saw he must make his own way. He at

once secured a hall on his own responsibility, advertised his services in the morning paper, and began his work. Gradually he drew around him those in sympathy with his movement, and one by one he found the scattered Congregationalists in the city, until he had about thirty on his list. They were strangers to each other, each thinking himself almost alone. They were surprised some months after, when he brought them all together at a social meeting, to find they were so many, and delighted to find they were all in such good company. Thus Mr. Parker continued preaching twice every Sunday, organizing a Sunday School, starting a prayer-meeting, acting as sexton, trustee, deacon, and clerk. When the church came to be organized, in the March following, there were found to be seven different denominations represented in its membership. After two years' service at Leavenworth, Mr. Parker accepted a call to the church at Wyandotte. Here he remained eight years, during the most critical period of Kansas history. During the war, Wyandotte, being on the "border," was in constant peril from the "bushwhackers," whose hiding-place was only a few miles distant. Mr. Parker took his turn on guard, many a night standing with his musket, watching for the foe. Almost every night the heavens were lighted by some burning house in the region around, sometimes ten miles distant, sometimes not more than three or four. Often large numbers of soldiers were stationed there, especially sick soldiers. To these he did the work, without the pay or name, of chaplain. He was also very active in the temperance cause, and as the rum power was strong, this provoked great opposition. At one election, thirteen rum-sellers went around the streets in an electioneering wagon, on which was painted in large letters, "No Parker Tyranny." He took a deep interest in the founding of the church at Kansas City, with the help of one or two other brethren supplying it mostly the first year, going over Sunday afternoon, paying his own expenses, and returning to Wyandotte to preach at night. With all this outside work, his own church, nevertheless, prospered and grew. After eight years here, he accepted a call to the church at Manhattan, where he still remains.

The fourth member of the band, Richard Cordley, dropped into the vacancy occasioned by the resignation of Brother Lum at Lawrence.

As elsewhere stated, there was only one church formed during this year, 1857, — that at Wabaunsee. The difficulties in the Territory had changed, but had not grown less. Turbulence had subsided, order had been restored, and the Free State cause had become successful; there remained little of the border troubles, except their remembrance, and the uneasy characters drawn here by them: but a feverish excitement still agitated the public mind, and the wildest speculation pervaded the whole Territory. The country had been filled up with amazing rapidity. The excitement had drawn here all kinds of people. There were the noble men and women who came to make Kansas free, the curiosity-seekers who came to see it done, the hungry army of speculators who came to fleece the heroes at their work, the reckless adventurers who are always where there is turbulence and a chance for plunder, and worse than all, perhaps, the political adventurers who had been discarded elsewhere, and came here to renew their fortunes, — all this produced what Irving calls "a time of unexampled prosperity." The highways were all thronged, the hotels were all full, and tenements all crowded. Unpre-empted claims, with no improvements save the shakiest of "shake" cabins, sold for more money than the same land brought ten years later as improved farms. Cities were staked out every few miles, and corner lots were the chief staples of trade. Lots in the city of Leavenworth were as high as in New York, and it was no uncommon thing for men dealing in city lots to double their money in a fortnight. Speculation, of course, ran wild; money was loaned at five per cent a month, and sometimes even as high as ten. There was no manufacturing, little farming, and, in fact, little regular industry of any kind. The whole structure of trade and speculation was maintained by the inflowing stream of immigrants and visitors. When this ceased, the whole ceased, and the prospective millionaires of 1857 were the stranded bankrupts of 1858 and '59. Such a condition of things, of course, was not favorable to spiritual religion, and we are not surprised to read in the narrative of the state of religion for 1857, "No

revivals have yet been enjoyed, and but a solitary instance of conversion has been reported."

The three years following were the opposite of 1857. The bubble had burst, and everything declined. What were called *values* shrivelled till they could be scarcely seen, and property went as far below its worth as it had risen above it. People were leaving almost as fast as they were formerly coming, and the tide did not turn for three or four years, when a more genuine prosperity slowly began to manifest itself. While, therefore, the first three years, from 1854 to 1857, were times of excitement and peril to the missionaries, the three or four years that followed were times of depression and discouragement.

Still, very marked advance was made in the work of the churches. During the year 1858 eleven churches were organized; four of these have already been named, — Wyandotte, Quindaro, Leavenworth, and Emporia. Rev. Oscar L. Woodford, from the missionary work in the Indian Territory, began to labor at Grasshopper Falls in the autumn of 1857, and the year following organized the church there and secured the erection of a house of worship. Trouble with his eyes soon after compelled him to resign and return to Connecticut, very much to the regret of his people. Rev. John H. Byrd, driven by border ruffians out of Leavenworth, confronted them again in Atchison, having obeyed the injunction, "If they persecute you in one city, flee ye to another." In June, 1858, he formed the church there. Rev. Roswell D. Parker, a little later, made an apostolic tour through Brown and Nemaha Counties, and finding disciples, organized churches at Albany and Hiawatha. The church at Geneva, where a colony from New York and Michigan had located, was organized in May under the pastoral care of Rev. Gilbert S. Northrup. A church was also formed at Sumner, which subsided with the town, and another at Minneola, the new-made capital, which also subsided with Minneola stock.

The first church that ever met in Kansas was called by the church at Quindaro, for the triple purpose of organizing their church, ordaining their minister, and dedicating their house of worship. To save work the minister at Lawrence went down

to be ordained at the same time with Brother Storrs. The council consisted of the pastor of the Topeka church, Rev. Lewis Bodwell, the delegate of the Plymouth church, Lawrence, Deacon Henry E. Parker, and the agent of the American Home Missionary Society, Rev. Samuel Y. Lum. Brother Lum was moderator, Deacon Parker, scribe, and Brother Bodwell made the motions. The examination of the candidates was, of course, "highly satisfactory," and the vote to proceed to ordination was unanimous. At the ordination in the afternoon Brother Lum preached from the text, "Take heed to yourself and to the doctrine," and at the dedication and organization in the evening Brother Bodwell preached from the text, "Lengthen your cords and strengthen your stakes." The council came on horseback,— Brother Bodwell from Topeka, seventy miles; the other two members and one of the candidates from Lawrence, forty miles. There being no house between Lawrence and Quindaro, the council dined, in a body, by the wayside, at Wolf Creek, a locality familiar to gentlemen of the "olden times."

It was the original plan to have the minister at Leavenworth come also before this same council for ordination. But Leavenworth thought she was big enough to have a council of her own, and was not obliged to depend on the rival city of Quindaro for ecclesiastical grace. So another council met at Leavenworth in March to organize the church and ordain the pastor. This was a much larger council. When the members arrived, a drenching rain and the absence of sidewalks made it impossible to reach the places of entertainment, so they all spent the night with Brother Parker, who, as a bachelor, occupied the second story of a sort of a warehouse on Cherokee Street. His room was some eighty feet long, without plaster or partitions. On mattresses, quilts, and blankets the brethren "bunked" around the room in miscellaneous order, and the humor they were in was not at all conducive to sleep; in fact, they repeated the experience of the British officers at Brussels the night before the battle of Waterloo, so far as to proclaim, "No sleep till morn." In the morning the sky cleared, and the council set itself soberly to its work, and finished it. The services were held in what was called "the stone school-house," a little, low building on Seneca Street. It had rough, awkward benches,

narrow, dingy windows, and walls and ceiling frescoed with cobwebs and smoke. In such a room the church which now occupies and fills this beautiful edifice began its corporate life.

On the 8th of October, 1858, the General Association assembled at Manhattan in what was properly its fourth meeting. A large portion of the members went in a body from Topeka to Manhattan, across the Potawatamie reservation, a distance of over fifty miles. They took their meals under trees, and spent the night among the Indians. There have been many larger associations since, but never one more enthusiastic, industrious, or harmonious. They took strong ground against Sabbath-breaking, intemperance, dancing, and theatrical performances; they "resolved" to secure a Bible and tract depository in the Territory; they set aside the New York Tract Society, and installed the Boston Society in its place; they instructed the Congregational Union as to how its grants ought to be made, and hinted at a new policy for the American Home Missionary Society in its work on new fields. They discussed the question of benevolent institutions with great fulness and *freeness*; and if the New Haven Council, which had the same theme before them last fall, could only have been present, it would have been better to them than "three months' schooling." The business, however, which occupied the largest attention was the report of the committee on a college. The association decided to locate the college at Topeka; appointed a full Board of Trustees and adopted a full set of rules for their government. The association also appointed a committee on "a religious paper." This committee afterwards published the *Congregational Record*, issuing it in pamphlet form, at first quarterly, afterwards monthly. This publication was carried on for eight years, and though some thought it was a small affair, we now find it contains the only record of those early days, and in fact contains in itself materials for a very full and complete history of our churches. The burden of publication, however, bore heavily on three or four brethren, who had a large deficiency to make up every year. After eight years they therefore discontinued it. Fortunately the *Advance* came into being just as the *Record* died, and its publishers wrote to have the remains of the *Record* tenderly forwarded to them.

Turning to the tables of that year we find twenty-one churches on the list, all of which we have named except Burlington, which we are inclined to regard as a myth. Of the twenty churches known, fifteen still flourish, four have become extinct, and one has become Presbyterian. These churches reported four hundred and two members. Only one church, that at Quindaro, had a house of worship completed. Eight churches were building.

During the two following years, 1859 and '60, fourteen churches were formed; but the changes occasioned by the war were such that only two of these maintained their existence. The ministerial additions of these years, however, were quite important. Rev. George G. Rice from Iowa took charge of the church at Hiawatha, and afterwards of that at Albany. Rev. Jared W. Fox, from New York, settled in Ridgeway, his present home. He soon afterwards took charge of the church at Burlingame, with which he labored several years. Meantime he formed the church at Ridgeway. He also gave very efficient help to many of our churches in seasons of revival.

Rev. Elkanah Whitney came from Michigan, and labored several years almost all over Doniphan County, and there resulted churches at Ellwood, Palermo, Troy, White Cloud, and Highland. The last two only remain.

Rev. James D. Liggett, having spent eight years in the legal and editorial professions, had entered the ministry, and now sought his field of labor in Kansas, coming to the Territory on a travelling tour in 1859. He was at once unanimously called by the church at Leavenworth, from which Mr. Parker had just removed. He was installed pastor Sept. 17, 1859,—the first case of installation in Kansas. Under his administration their present church building was erected, with a heavy debt,—and then the debt was paid. Afterwards the house was enlarged and remodelled, and furnished complete as it now stands. The church itself, meanwhile, advanced from dependence to self-support, and became the largest and strongest church in the State. After a pastorate of nearly eleven years, he resigned in 1870, having seen his church increase from thirty-three to over two hundred members.

Rev. Peter McVicar also made his appearance in 1859. He

came on a visit at first, but his permanent settlement was only a "question of time." In 1860 he became pastor of the church at Topeka. It was here, he tells us, while laboring as a "poor home missionary," that he laid the foundations of that fortune which has enabled him to live without a salary since he has been president of Washburn College. What that fortune may have been, we do not know; but we do know he filled the pastoral office well, and did its work with marked acceptance and success, as he does everything he undertakes.

There came to us also at this time one who stayed not long with us, but who is worthy of note for what he has done and become since. I refer to Rev. William Hayes Ward, now the efficient editor of the *New York Independent*. He came here with the genuine missionary spirit, ready to go to any place where he was needed. He took charge of the little forlorn hope at Oskaloosa, and entered into the work there with all the energy and enthusiasm of his nature. The health of his family, however, compelled him in a short time to relinquish his field.

The General Association in 1859 met at Lawrence, and in 1860 at Topeka. The subject of chief interest at both meetings was still the college, which received a new "local habitation and name" at each meeting. The table of 1860 shows thirty-four churches and over six hundred members. This was the memorable year of the "drouth," and a season of great trial and depression to all the people. Our ministers, however, all held their ground, and none of our churches "dried up."

The four years following were years of war, and complete the first decade of our history. They were not years of large growth. Only five churches were formed, and more than that number expired; so that while in 1861 we had thirty-six churches, in 1865 there were only thirty-two. The membership increased less than two hundred, or an average of forty a year for the State. Of the five churches formed, two were among the freedmen at Lawrence and Topeka.

But though there was so little growth, these were not years of stagnation, as those who were here will vividly remember. The history of our churches during the war would be a large and fertile theme by itself. One third of the entire male mem-

bership of our churches was in the army; and two at least of our ministers, brother Adair and brother Northrup, went as chaplains. In the constant peril from invasion, most of our ministers took their turn on guard with the citizen soldiery. Olathe and other towns were sacked and plundered. Lawrence was burned, and one hundred and fifty of her people slaughtered in her streets. When the call to arms came in October of 1864, to repel "the Price invasion," so far as we know, every minister of our order responded, either going to the border or staying in the trenches at home, according as the orders were. We well remember the soldierly form of the president of Washburn College, as he marched with the "Topeka boys" to the "border."

Among the few new men who came to us during this period, we can only mention the lamented Hooker (Asahel M.), who labored at Grasshopper Falls, and after two years' service, "died in the harness"; and Brother George A. Beckwith, who supplied first at Manhattan, then at Olathe, and then at Neodesha.

Time will not permit us to follow the history of our churches through the second decade, from 1864 to 1874. We can only give a summary of results. At the end of the first five years, 1869, there were 49 churches and 1,606 members, and 587 had been received on profession, and 642 by letter. At the end of the second five years, 1874, there were 115 churches, containing 4,000 members, and 1,505 had been received on profession and 1,948 by letter. In the whole ten years, there have been 2,057 received on profession, and 2,554 by letter.

As nearly as we are able to ascertain, there are about sixty houses of worship in the State, which have been built at a cost of over \$200,000, and are most of them free from debt. Revivals of religion have been enjoyed by many of these churches, and over two thousand souls have been converted through their agency. Large accessions are made to their membership every year.

Washburn College has grown from a hope and a prayer into a reality. It now has real estate worth \$15,000, a magnificent \$60,000 building, and a productive endowment of over \$30,000. One of its graduates is already the successful pastor of one of our churches.

Thus we think we have, in our history as churches, fulfilled the motto of our State, "*Ad astra per aspera*," — "Through the storms to the stars." Through obstacles peculiar and unparalleled, we have reached a success we could hardly have hoped for fifteen years ago. We have been permitted to do something, we trust, for our State, and share somewhat in what the State has done for the nation. Having stood through the conflict while this work was being done, our churches still stand prepared for larger and grander service.

"Through many dangers, toils, and snares,
We have already come ;
His grace has brought our steps thus far,
And grace shall lead us home."

RICHARD CORDLEY.

Lawrence, Kansas.

ADDENDUM.

The General Association of Kansas, after hearing the foregoing historical sketch, felt that it would not be complete without a more extended notice of Plymouth Church, of Lawrence, and appointed a committee* to prepare a supplement.

It is worthy of mention that this church, whose origin and early struggles have been so well described, has prospered and grown until it has become the largest Congregational church in the State.

Rev. Richard Cordley, a graduate of Andover Theological Seminary, commenced his labors in Lawrence on the first Sabbath of December, 1857. The membership of the church numbered only twenty-one or twenty-two, and a large part of the pastor's support was supplied by the American Home Missionary Society. Its first house of worship, then in process of erection, was not fully completed until 1862, when the church became self-supporting. The great loss inflicted by the Quantrell raid, which occurred on the 21st of August, 1863, obliged the church again to fall back on the Missionary Society for aid. Quantrell, whose bad fame has reached all ears, with about three hundred desperadoes from Missouri, entered the town at about daybreak. They scattering all over it in bands, commenced to fire the houses and shoot down every

* Rev. James D. Liggett.

male citizen they met. The attack was so unexpected that the citizens were unable to concentrate for self-defence. In five short hours the entire business part of the city and one hundred dwellings were in ashes, and one hundred and fifty citizens lay dead in the streets. Among the slain were three of the most valued members of the Congregational Church, and thirteen members of the congregation. The pecuniary loss of the pew-holders of the church is estimated at \$250,000. As a body they were insolvent.

The residence of Mr. Cordley, with all its contents, was burned, making a loss to him of more than \$3,000, about one half of which was made up to him by contributions from friends and churches in the East. He and Rev. Lewis Bodwell, who had stopped with him for the night, narrowly escaped death. When they discovered the raiders were in town and the main street on fire, they closed the house and watched the movements of the enemy; but when a gang of six ruffians rode up to the house on the opposite side of the street, they decided to wait no longer. Mr. Cordley taking his little girl in his arms, and Mrs. Cordley taking the arm of Mr. Bodwell, they walked out through the back gate and along the street very deliberately, in full view of the raiders, but providentially they were not noticed, and as soon as possible concealed themselves behind some favoring bushes and escaped to the woods. The well-known reputation of both these brethren as abolitionists would have sealed their fate had they been noticed in their flight. Although the people of Lawrence were thus bereft of everything, the times were prosperous, and proffered aid came speedily from other places. Thus the people soon regained their courage, and were at work rebuilding. With the rebuilding of the town the church recovered its strength, and in a few months was again self-sustaining. In 1868 a new house of worship was commenced, which was finished in May, 1870, at a cost of about \$43,000. The present membership of the church is three hundred and sixty-nine.

Dr. Cordley, after a pastorate of nearly eighteen years, thus honorable and successful, has just resigned, to accept the pastorate of a church in Flint, Michigan, — a change which is greatly regretted by all the churches of Kansas.

DAVID BACON.

[Continued from page 382.]

THE next thing in Mr. Bacon's plan, and in directions given by the trustees, was to visit the Indians at Arbrecroche. Only fourteen days elapsed before he was embarked with his family for Mackinaw. Seven days of pleasant sailing brought them to the beautiful island, whence his voluminous letter was despatched, bearing date three weeks after his arrival there. He had been cultivating an acquaintance with the Indians, whom he found far more numerous there than at Detroit, and apparently "more sprightly, cleanly, industrious, and agreeable than those." He had not yet been able to talk much with them for want of an interpreter, the public interpreter being a Frenchman who could speak only a little English, and their dialects, whether Ottawas or Chippewas, differing perceptibly from the dialects spoken by the same nations at Detroit. He was hoping to obtain the help of a young man whom he had lately seen, who could speak both English and Indian well, and who had partly agreed to serve "for his board and schooling." Without such an interpreter, his progress in acquiring the Indian language would be slow and difficult. Having learned that the Indians at Arbrecroche were having a drunken bout, and were in respect to drinking and fighting no better than those at the Maumee, he had not attempted to visit them without an interpreter. He deemed it doubtful whether the chiefs there would permit him to reside among them. Two difficulties were to be overcome, which had not before been mentioned: first, the remaining influence of Roman Catholic priests, who had formerly been there; and then, the superstitious fear which those Indians had in common with others, as if ministers were another sort of conjurers with power to bring distempers and sickness upon them. "But," said the missionary, "if I cannot prevail on the chiefs to receive me, I mean to insist on their letting me have a number of their sons to educate here on the island while I am learning their language"; and lest the trustees should be alarmed at the prospect of expense, he added, "I shall require them to find [for their sons] food and clothes." The conclusion of the letter is:—

"My present determination is to remain about here till, in one way or another, I get the language, and, if I can get a good interpreter at a moderate expense, be preaching through the summer to all the Indians who will hear me. As they are always absent through the winter, I must try in that part of the time to be doing something to help support myself, either by a school (which must be small) or by some kind of labor."

Mackinaw was, at that time, one of the remotest outposts of the fur trade. It was garrisoned by a company or two of United States soldiers, and under that protection the traders and the Indians could meet for the exchange of commodities. The place could hardly be called a settlement; it was little more than a military and trading station. Mr. Bacon was able to obtain what was considered a comfortable house, as houses then were at that place, where the best houses, if my impressions are correct, were built of hewn logs and consisted of perhaps two rooms and a garret. But living was costly even in the humblest style; and the mission, it will be remembered, was to be sustained without expense to the Society beyond \$250 for the year.

All the discouragements anticipated in that first letter were realized. The missionary was there in obedience to orders, but the Indians at Arbrecroche were not less determined than those at the Maumee that no missionary should be admitted to live in their villages. His letters preserved in the archives of the Society, and the few private letters from him and from his wife that have happened to come into my possession, show what difficulties he encountered, and how he kept on hoping. Through the summer his work was obstructed by the impossibility of obtaining an interpreter, though the chiefs, so far as he was able to communicate with them, showed no unfriendliness. He was making what progress he could in the circumstances towards the acquisition of the language which he was to use in his work. From a Dr. M——, who was well versed in that language, and whose wife was also familiar with it, he had received some indefinite promises of help in the difficult study. He hoped that by means of a school for the children of the few white families on the island he might earn in the winter \$150 towards the expenses of the mission. But as time went on, those expectations were disappointed. The friendly doctor

and Mrs. M—— were so busy with the gayeties and dissipations of the winter that they had little time to help the missionary and his wife in the conflict with Ojibway etymology and syntax, though it appears that in the latter part of the winter Mrs. Bacon had begun to spend much of her time with Mrs. M—— for the purpose of talking with her in the Indian language, —an expedient which till then had been impracticable, because it had been impossible to hire a woman, at any price, to do the work of the family. “This,” said her husband, “seems the only way of doing anything to purpose. Mrs. Bacon will acquire the language by talking there much faster than I should, and what she gets, I shall get of course.” But this hope soon failed. Mrs. M—— was prostrated by illness, and did not recover till the Indian trade, returning with the spring, required all her attention. The school, too, by which the missionary had hoped to support himself in part while acquiring the language, did not entirely meet his expectation; it was continued four months, and then was closed for the season, because many of the children were kept at home for want of clothes, and because many of the parents found themselves too poor to pay what they had promised.

A letter from my mother to one of her young friends in Lebanon happens to be in my possession. It bears date “Michilimackinac, Feb. 11, 1803,” and beneath the date is a memorandum, —“Just two years ago I left Lebanon.” A few sentences from it may help to fill out the picture of life in Mackinaw seventy-three years ago.

“MY DEAR JERUSHA, —¹ . . . Though nature has twice performed her annual round since I bade farewell to the dear companions of my youth, it seems not long since I was a happy resident in your thrice happy village. I cannot, nor would I wish to forget the pleasure which I there enjoyed; but, though you will scarcely believe it, I am far from being wretched where I am. It is true that I am deprived of many privileges, but there are many things which still afford delight. I am favored with the most excellent books, which I often read with pleasure. I have the

¹ This friend, Miss Bayley, afterwards Mrs. Little, gave a son, the late Rev. Charles Little, to the foreign missionary work. Mr. Little was, for some years, in the Madura Mission of the A. B. C. F. M. He, after his mother's death, gave me two old letters which she had kept as memorials of her early friendship with Alice Parks.

satisfaction of believing that God fills Heaven and earth, and does not confine the manifestations of himself to persons in particular places, but condescends to reveal his glory to all who humbly and ardently desire it. . . . God has given me a dear son, and has hitherto smiled upon him in a remarkable manner. . . . I am anxious about his life, his health, and trust that I am anxious also about his immortal part. I am pleased to see his daily improvement, and am often diverted with his little, playful airs. Oh, that I had that grace which is sufficient to enable me to train him up for God! . . .

"It has been impossible for us to get much assistance in the Indian language this winter, as the gentleman who promised us assistance has been constantly taken up with amusements, as is customary for all in high life here [high life being a little circle, 'about twenty-five on the island']. Card-clubs statedly, two evenings in a week for ladies and gentlemen, balls, dinners, tea-parties, etc., occupy nearly all their time, the Sabbath not excepted. When I first came here, there were not so many people as at present. A large number of troops have since been sent on, among whom are several officers and their families. These are, generally, destitute of religion. What a place must this be! Could you be transported hither and hear the awful language which I daily hear, methinks you would be filled with horror, and imagine that this is the place where infernals rave."

So the first winter in Mackinaw wore away. On the 12th of May, 1803, the missionary received from Hartford the first communication addressed to him at that distant outpost. The letter itself, written by the secretary of the trustees, and dated Feb. 10, has not been preserved; but it was more than a mere copy of record. From the record, it appears that a special meeting of the Board was held on the 8th of February, the particular occasion being a communication lately received from Rev. David Bacon, missionary to the Indians. A generous soul in Vermont, Mr. Solomon Goodell,¹ had made a gift of more than \$100 to the specific work of Indian missions. The communication from Mr. Bacon, together with the evidence which that contribution gave of interest in missions to the heathen, seems to have produced a deep impression. It was voted that \$500 should be "appropriated to the object of the Indian mission for the current year." Of that appropriation \$400 was to be remitted to the missionary, and the remainder was to be subject to his order for the payment of certain debts which he had been struggling to pay ever since he entered on

¹ See "Memoirs of William Goodell, D. D.," pp. 11, 12.

the mission. An explanatory vote was added that the appropriation should be "in full for Mr. Bacon's services for the year, and for the payment of an interpreter to be hired by him," the trustees having been distinctly informed that the wages of an interpreter would probably be not less than \$150. At the same time it was ordered that the secretary procure, at the expense of the Society, three complete sets of the *Connecticut Evangelical Magazine* (then in its third volume), and transmit the same to Mr. Bacon ;¹ and also "that the secretary procure the last letter from Mr. Bacon to be copied at the expense of the Society, and transmit a copy of it to Mr. Goodell," with an assurance that his donation should be expended according to his request, and with the information that \$500 had been appropriated to the Indian Mission for the current year.

These extraordinary indications of interest in the work called forth from the missionary a joyful response: "I am perfectly satisfied, and most cordially approve of every measure which our worthy trustees have adopted with respect to this mission. The sum they have appropriated for the support of this mission for the current year, though not more than will be necessary, is greater than I dared to hope for, considering that the most of the supporters of the mission are unacquainted with the expenses of living in this country." Evidently it was his expectation, as well as that of the trustees, that a mission to the Indians in that distant wilderness would be able to do much for its own support. The \$500 in full for a year's service, with \$150 deducted for an interpreter, could not have been considered, either by the missionary or by the Board, as anything more than a generous "grant, in aid" of his self-sacrificing zeal.

"The spirited exertions of the venerable Board of Trustees, and the liberal donations which are made by the children of God who are ardently praying for the success of the mission, loudly call for thanksgivings to the Great Inspirer of every good design, and afford the highest encourage-

¹ Nine months later Mr. Bacon said in a letter to the secretary, "We have not yet received the magazines. We should be willing to go fifty miles to have an opportunity to read them. For more than two years past we have been as much secluded from the circle of religious intelligence as if we had been under ground. We are extremely anxious to hear something respecting missions and poor missionaries in different parts of the world."

ment to hope that the Lord is about to do great things for these poor, wretched, and long-neglected heathen. . . . The directors and supporters of the mission seem to have done their part, thus far, very faithfully; and as they have sowed bountifully, they will doubtless reap bountifully. May that liberal soul in Vermont be rewarded with a plentiful harvest of grace here and of glory hereafter! I pray that I may not be left to counteract these noble exertions by slothfulness as a laborer, or to waste by unfaithfulness as a steward the sacred treasure that has been deposited for such a benevolent and god-like purpose. . . . If the Lord were not sovereign in the choice of instruments to be employed, as well as in the ends to be answered, I could have no hopes of success unless baptized anew with the fire of that love which is stronger than death. . . . But why is it that I am so unprepared, when such great preparations are made in other respects? Is it not because that for all these things God will be inquired of; and the friends of the mission, depending too much on temporal means and too little on his power and grace, have offered more money for my support than prayers for my sanctification and success?"

After describing the failure of the help which the missionary and his wife had hoped for in their efforts to acquire the Indian language, the letter proceeds:—

"I have therefore tried to get a sober young Indian into the family, who was much pleased with the idea of coming, as he is very desirous of acquiring an education. But a trader, to whom he is indebted, would not consent to it unless I would pay \$50 for him. I was therefore obliged to relinquish this plan also. The young fellow appeared extremely sorry, and says that as soon as he has paid the debt, he will come and live with me till he is qualified for mercantile business. I expect him in about a month. He proposes to work for me a part of the time, and I am to pay him for what he does. He is a young chief, of a very worthy and respectable family, and is possessed of superior abilities. The worthy old chief mentioned in my journal last fall¹ (an uncle of this young chief), lately made me a present of a bark containing more than forty weight of the finest maple-sugar I ever saw. After making a hole in the top, he cut it open in the side to show me that it was all of the same quality, and assured me that it was a 'mokok' of 'sisebauquet' that he had made on purpose for me. I was pleased with the present, especially as it was an expression of friendship which no other person on the island received from him, though it is common for the commanding officer to receive such presents from the Indians, especially from the chiefs. I suppose it was owing to my having treated him with more kindness and respect, always bringing him to my table, whereas if others fed him it would be in the manner that we feed our dogs. We made him presents in return, to more than the amount of what he would have sold it for.

¹ That "journal," like many other letters in the correspondence, is not now found in the archives of the Society.

"Mr. —, who had offered me a hundred acres of land, and made me many fair proposals, if I would go and live by the side of him, when I went to draw writings refused to fulfil any of his promises, and would not suffer me to come on to his land unless I would consent to give him my improvements when I might leave them. I have therefore been making provision on this island for my family. I have begun to build a log-house, a mile and a half from the village. We have cleared a little piece of land, and are now fencing and planting our garden. The land is the best on the island, and full as good as it is at Arbrecroche, and the wood is chiefly taken off, just there, by the citizens, so that the place is very suitable for an Indian village. . . .

"I hope to see my interpreter here within a month. As soon as he comes, I calculate to go directly to Arbrecroche, and spend most of the time there through the summer. My family will remain on the island.

"The Indians are very unwilling to part with their children; but if it is possible, we mean to take a little boy and girl to live with us till they are of age, in order that they may hurry us forward in the language, and be of service to us in other respects. I expect that most of the chiefs of Arbrecroche will soon be here; but for want of an interpreter that speaks English, I shall not be able to say much to them."

About five weeks later (June 25) the missionary had another opportunity of sending a letter. The young chief, Sigenog, had been with him since the last of May, and was confirming the favorable opinion already given concerning him. His behavior in the family and out of it had been better than could reasonably be expected of one "brought up in a heathenism greatly corrupted by intercourse with what are called civilized people." The time when Sigenog was one of our family is a little beyond the reach of my recollection; but his name was a household name with us in my childhood, and I remember vividly the copy-book filled with his neat penmanship and long retained as a sort of keepsake. I may be permitted to transcribe here some part of what was written about him at the end of the first month:—

"He eats and drinks at our table, is very fond of our way of living, tries to conform to us in everything, conducts with as much decency and propriety as a white person, and is very modest, cheerful, and sociable. . . . He has such an aversion to intoxication that he will not associate with Indians who give way to it. He has not slept out of the house more than one or two nights since he has been with us, and then he was with his near relations. He goes to the fort (a mile and a half from where we now live) two or three times a week, but seldom stays more than three or four hours, and often returns much sooner, with the complaint, 'Enish-

enâbâge kenâssquiebe mozhuk, mozhuk, mozhuk.' (Indians drunk always, always, always.) He is very fond of his book, finds great difficulty in pronouncing / and r, but has got so far as to read tolerably in two syllables. For his amusement, I have lately put him to writing, in which I doubt not he will make great proficiency. . . . As he has not been used to constant labor of any kind, I am afraid that he will get tired of it if I require him to do much at present. I believe he has done about enough to pay for his board; and I think it likely that after he has got a little more into the habit of working, he will do enough to pay for his clothes. We are all of us extremely pleased with him, pay him the utmost attention, and find that we make much more rapid progress in the language than we ever have made before.

"The chiefs have not met at this place this spring, and I believe never will, as they are not likely to receive any presents from the Americans. If my interpreter [so long negotiated with, and so often expected in vain] comes, I expect to go to Arbrecroche soon after he arrives. If he does not come, I do not see but that I must remain here this season, and improve my time in learning the language and in making preparation to lighten the expenses of the mission, by clearing and cultivating a piece of ground. . . . We live at present in a very small log-house, which I was obliged to build this spring. I am preparing a more convenient one, which will not be finished before another year. We expect to spend the winter in the village. I shall not raise much of anything this year. The flies and worms have destroyed the most of my garden vegetables, and what is worse, the most that are on the island."

The second summer at Mackinaw was wearing away, and the prospect of success did not brighten. The attempt to obtain an interpreter was continually renewed and continually baffled. Probably it was a grave mistake to suppose that any interpreter, however serviceable to fur-traders or to military officers in such intercourse as they held with the Indians, would be of much use to the mission beyond the aid he might render in learning the language. Mr. Bacon's experience with interpreters was teaching him that lesson; and he was learning, at the same time, that no negotiation with chiefs, like that which he had with Little Otter and others at the Miami, was likely to open the door for him. He saw that success was to be achieved only by establishing his abode in some convenient proximity to the Indians, and beginning a new village for such of them as might be induced to learn a better way of living; and he was gradually bringing his plans into accordance with that view. In a letter written on the 27th of September, he

expressed a feeling like that of the Psalmist, crying out, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar!" His latest communication from the secretary had told him, incidentally, that in New England there were still "revivals of religion in many places"; and he could not but think with sadness how far away he and those dearest to him were from "sanctuary and sacramental opportunities, and the fervent prayers and animating discourse of those whose hearts are warmed with love to God and to the souls of men"; he, with his wife and her brother, and the little one just learning to lisp an infant's prayer, the only worshipping household within hundreds of miles. "How dark and gloomy! . . . And what adds to the gloom, there is little prospect that it will ever be otherwise. There seems less hope with respect to the white people than for the poor Indians who are so greatly corrupted by intercourse with them." His soul was vexed with profaneness, drunkenness, licentiousness, absolute godlessness, all around. Yet he and his family were not altogether friendless there, nor without refined society. One of the officers in the fort was "Capt. Dunham, who with his wife and brother and one other person seem," said the missionary, "to be the only people here who are willing to hear anything on religion."¹

The want of access to the Indians was still more discouraging. Without a competent interpreter, there would be no hope of gaining anything from a visit to Arbrecroche. The interpreter with whom he had corresponded through a friend, and whom he had so often hoped to obtain, had again disappointed him. Finding another man who could speak both Indian and English, he had attempted to obtain his help in the expedition; but that man's father and mother—the one a Jew and the other a Papist—were unwilling that he should fulfil his engagement, and he had reasons of his own for his reluctance. The Indians, he said, had been for a long time carrying home

¹ Capt. (afterwards Col.) Josiah Dunham was a graduate of Dartmouth College, 1789. After leaving the army, he resided at Windsor, Vermont, became distinguished on the Federalist side in the politics of that State, and was eminently useful there (and in his later years at Louisville, Kentucky) as the head of a school for young ladies. His wife was Susan Hedge; and it was in testimony of grateful affection towards her and her husband that my eldest sister, born at Mackinaw, was named Susan Dunham.

kegs of rum ; not half-a-dozen in the whole village would be found sober, and the drunken ones would be very troublesome. Sigenog had already made a similar representation ; and when he saw Mr. Bacon ready to embark, and urging the interpreter to go, he renewed his remonstrance. " Father, if you think it is best to go, I will go with you, but I think you had better not go. I am an Indian, and I think I know Indians better than you do. They have got a great deal of rum, and they will, almost all of them, be very drunk. I am sure they will not listen to you nor mind what you say to them. I know they will talk very foolish to you ; and I should not like to be there, for I should not know how to bear it." The question, to go or not to go, must be reconsidered, and this was the result.

" Finding on inquiry that the Indians had probably more than one hundred nine-gallon kegs of liquor at Arbrecroche, knowing that nothing could be done with them when they were intoxicated, remembering how long I was detained with drunken Indians at the Maumee, where they had not a tenth part of the liquor ; thinking that if I dragged a Jew or a Roman Catholic there against his will, he would not be likely to favor the pure gospel of Christ, and finding Sigenog so much opposed to my going, I reluctantly gave up the idea and returned home. . . . Another thought which had weight with me was, that going among them at such a time might create prejudices in their minds, which would be likely to prevent my usefulness among them afterwards. I was also aware that my life was in danger ; but considering how much had been expended and how little had been effected, and as I had waited so long for an opportunity, and was afraid that the friends and supporters of the mission would be discouraged, I believe I should have gone if Solomon [the interpreter] had been willing to go with me."

No opportunity of friendly intercourse with those Indians had been neglected. An invitation sent through the head chief to the five other principal chiefs had been ineffectual, though the head chief had promised to bring them down for a conference. Two of the six were understood to be distinctly opposed to the missionary's coming among them. " It is strange," said Mr. Bacon, " if they are not all opposed to me, as I have none to speak a word in my favor, and as I am dependent on the French for interpreters, most of whom are undoubtedly doing all in their power to prejudice the Indians against me." The old chief, Pemenechaugun, Sigenog's uncle, had continued his

friendly visits, and the young chief himself was at once a steadfast friend and a hopeful pupil.

"Sigenog is much respected by several of the principal chiefs and all the best Indians, but the others are opposed to him, because he is trying to be something more than an Indian, and is going to be a *Kiche Makomon* (great knife), as they call the Americans. But he says they are fools; that they would rather be always drunk than to learn anything; and that he does not regard them. It is not in the power of Frenchmen or Indians to persuade him away, though many of them have exerted themselves to the utmost. He has never gone to see his friends till very lately, and seems much more fond of our company than of the Indians'. They are always inviting him to drink, but he appears not to be fond of it, and tries to avoid them as much as he can. He seldom goes out, and I have never known him to come home intoxicated but twice (which could be said of hardly any gentleman in the place), and then he had been with some chiefs who were old acquaintance and would take no denial. . . . He is twenty-five years of age. He showed himself very brave in their war with us (which he says was caused by the British, who were constantly persuading and urging them, and giving them presents), and he is accounted one of the best hunters in the country. . . . On hearing my speeches interpreted to him, he appeared highly gratified, and said he could sit all night to hear such talk, and greatly lamented that Indians at Arbrecroche were such fools. He seems fully bent on getting an education, is very fond of writing, and improves as well in reading as could be expected considering his age, that he has to begin where a child does, that he understands not what he reads, and has no others with him to excite his ambition. . . . I spoke to him some time ago, to know if he would be willing to go to Connecticut to get an education. The idea was very pleasing to him, and his desire to go appears to be continually increasing. I have told him that I would write to the trustees to know whether they would be willing to take him, and he is impatient to know. He thinks he could get another sober young Indian to go with him, if they would wish to have two. Their education would cost but a trifle there to what it would here; and if Sigenog were there he would soon learn the English language. He understands a good many words, but he will not be likely to learn the language here, as we always speak Indian to him. . . . Sigenog is a great help to us in acquiring the language."

The next opportunity for sending a letter was not till Nov. 4. In the letter of that date, Mr. Bacon communicated the formal answer which he had received from the chiefs at Arbrecroche. Early in October, Pondegakuwan (the head chief by birth), with two other Chippewa dignitaries, came to the missionary, and presenting to him a string of wampum, delivered the following speech:—

"My father, I have spoken to your children, to get them to listen to you, but they tell me that they think they are too foolish to learn.

"My father, we think the Great Spirit did not put us on the ground to learn such things as the white people learn. If he had thought it proper, he would have taught us such things when he put us here. My father, we cannot live together so as to attend to these things like the white people. The Great Spirit has given them cattle and everything about them that they want to live upon. If they are hungry they have only to go into their yard and kill a creature. But he gave us no such things. He put us upon the ground to run in the woods to get our living. When we are hungry, we have to go away and hunt to get something to eat. If we set out in the morning, we may have to run all day to find something, and we sometimes have to go without. My father, we hope you will be disposed to give our people such things as they need. And we hope they will do better in future. If it was not for rum, they would like what you have to say to them very well. But rum is our master."

There being no interpreter at hand, this official speech, so freighted with Indian philosophy, and so diplomatically non-committal on the main question, was delivered to Sigenog to be retained in his memory till a translation into English could be made. Afterwards the head chief, in a less formal way, but in the presence of his two associates, said something more which Sigenog might report to the missionary:—

"If our father were to come and stay with us, so that we and our children could run in and out and talk with him when we pleased, perhaps we might learn something. Our children would get used to him, and it may be that they would listen to him. But I do not know that it would be best. Our father is a great man, and knows a great deal; and if we were to get to know so much, perhaps the Great Spirit would not let us live."

Although that official communication, with its unofficial supplement, was on the whole as favorable as Mr. Bacon, with his previous knowledge of the case, had expected, he judged that the question whether to make the long-contemplated attempt at Arbrecroche ought not to be decided without further advice from his patrons in Connecticut. He therefore proceeded to lay before the trustees, distinctly, the considerations which occurred to him as having weight either for or against the prosecution of the work at that point. The discouraging considerations were very grave. 1. Those Indians were so near to Mackinaw and to the British fort on the island

of St. Joseph, that they were constantly and abundantly supplied with the means of intoxication, and the Act of Congress prohibiting the licensed traders from supplying them was of no effect. They were able to purchase as largely as they might desire, bringing to those markets every spring their furs and maple sugar, and in the autumn their corn and birch-bark canoes, and whatever else had been the result of their women's summer industry. At the same time they were receiving from the British large annuities in goods, which of course could be bartered away for whiskey. Consequently, the most of them were half the time intoxicated, and there was no time when all were sober. 2. Another obstacle was the influence of the French Canadians, who were only one degree more civilized than they, and with whom their relations were every way intimate. Everything that those "bigoted, persecuting Papists" could do to defeat the mission was to be expected. 3. "British influence" would be adverse to an American mission in that region. Already it was understood among the Indians that the redcoat officers at St. Joseph's were displeased with Sigenog on account of his living with an American missionary. While the British were expending some thousands of pounds yearly for the sake of influence with the Indians, hostility, either open or covert, must be expected from that quarter. 4. Opposition from traders as such, whether French, British, or American, was to be expected as soon as the mission should seem to have any possibility of success. It being the highest object with them to obtain the greatest quantity of furs at the lowest possible rate, "they would not be willing to have the attention of the Indians diverted from the chase for the sake of saving their souls, while a paltry skin was to be had"; and every trader was aware that if they became more temperate and more knowing, they would be much harder to deal with. 5. There was discouragement in the fact that those Indians had little acquaintance with the Americans, and had received no favors from the Government. "Many of them had seen Montreal, but none of them had visited Congress or the States." It had been deemed important to conciliate other tribes, by taking notice of their chiefs and by presents, but those Indians in the far Northwest had been in some sort dis-

regarded. They were avoiding intimacy with the Americans for fear of losing the more substantial friendship of the British, and they were frequently telling Sigenog "that he would receive no more presents from that quarter since he had become an American." 6. Those Indians at Arbrecroche were under some special influence from French priests at Montreal. Some of them had been baptized by French priests, and had learned to cross themselves, to count their beads, and to repeat certain formulas. Between Arbrecroche and a village of Romanist Indians near Montreal, there were relations which might be a very serious hinderance to a Protestant mission. 7. But on the other hand, it was a common belief among the same Indians that they had already made trial of the white men's religion and had found no good in it. "This," said Mr. Bacon, "is an objection that is in the mouth of every one in this country, and it is thought to be so conclusive that to make any further attempts is the height of folly. Pemenechaugun gave me this as a reason for his concluding that I should not be successful ; and I believe it is so considered by the Indians in general."

Discouraging as these views were, the missionary found reason to believe that it was not wise to withdraw from that particular field without a most thorough trial of its possibilities. Nowhere north of the Ohio could success be reasonably hoped for after an acknowledged failure at Arbrecroche. That neighborhood, therefore, notwithstanding the hinderances, might be the place for a beginning ; but whether there or elsewhere, he would have no more negotiating with chiefs for permission to preach the gospel : —

"If I am left to act for myself, I do not propose to ask their permission, or pay them any other compliment than to inform them of my business and that I should be glad to enjoy their friendship and protection. I esteem the friendship of the principal chiefs to be of great importance, and would spare no pains or reasonable expense to procure it by lawful means ; and I have always made a point of inviting them to my table, and of treating them with more attention and respect than they receive from any other person. But there seems to me to be an impropriety in asking permission of them, or of the rulers of any nation, to preach that gospel which Christ has commanded to be preached to every creature. . . . I know of no instance in Scripture in which a faithful minister of God, when he had received a message from the Lord of Hosts, went to any of the ruling

powers of the world to know if he might publish it. The apostles and old prophets acted prudently, and it is safest to follow their example. By our doing so, the pride of haughty rulers would be mortified and we should be exposed to persecution; but it would be no matter, since God would be glorified, his gospel spread, and souls saved. I pray that I may have Christian fortitude to act up to these principles. . . . But should I be found destitute of such courage and fortitude, I know I should be utterly unfit to be a missionary to the heathen or a minister of Christ."

In a subsequent part of the same letter, the missionary, having had occasion to mention that he had begun to clear a piece of ground a mile and a half west of the fort and village, and to begin the building of a log-house there for his own residence, brought out incidentally but clearly the plan on which he was proposing to conduct his mission:—

"If I can get the Indians to listen to me, I think it will be necessary to proceed upon the Moravian plan, that is, to begin a new village and draw them into it as fast as they can be brought to submit to good regulations. It would probably be in vain, and worse than in vain, to attempt to introduce any new regulation in the old village at Arbrecroche. And if a new village is to be built, I know of no better place than where I have begun. Lines drawn south and west from my house to the lake will include about a mile square of the best land on the island, and about all the wood except what is reserved for the use of the garrison. As this land is the property of the United States, we need not ask the Indians for it; and if there should be a prospect of success, it is likely that Congress would grant it to the Society for their use, if they were to petition for it."

The same long letter gave some further information, which might naturally make the trustees anxious for the future. That modest log-house (twenty feet by thirty) for which Mr. Bacon had procured the logs at some expense, could not, for want of help, be put up in time to be occupied by the family when obliged to leave the house in which they had lived through the winter. A mere hut, about ten feet by fifteen, built of poles and roofed with bark, had been their only shelter from the last of May to the beginning of September, when they returned to winter in the village, having had the offer of a comfortable tenement, rent free, till the next May. But how, in the mean time, was the log-house to be put up and made habitable? That would cost more than he could foresee the means of paying "at present." But it must be done, or else they must move into the hut again; "for," said he, "stables

rent higher here in summer than houses in Hartford." People in Connecticut might think that such a house as he proposed could be built without any expense worth mentioning, but in Mackinaw the prices of window-glass, of nails, and of boards¹ were such as Connecticut would be astonished at; and no house, however humble, could be comfortable without some of these things.

The trustees might reasonably ask themselves whether the cost of a mission to the Indians, on that frontier, was not likely to exceed their appropriations for its support.

That young chief, too, of whom the missionary had such hopes, — should the Board run the risk of some expenditure for his education? "Sigenog," said the missionary, "continues to do well."

"If he remains with us, I do not think it is likely he will ever be intoxicated again. . . . He appears so perfectly honest that I do not hesitate to trust him with anything; and he is so very agreeable that he is exceedingly dear to us. He is very desirous of going to Connecticut to obtain an education, and wishes to take a young Indian with him, who, he says, is willing to go. . . . I have frequently told him that he must not depend on going; but he will be extremely disappointed if the trustees do not receive him, as he is fond of believing that they will. I sincerely wish they may. I cannot but hope that he is designed for great usefulness. It is thought very strange by every one that he should quit his own people while in the midst of them, and that he should break off his former habits and become so completely civilized in so short a time in spite of the solicitations of his friends and the evil insinuations of perfidious Frenchmen. He is thought to be very eloquent in his own language, and if he were to become a sincere and zealous Christian, with but a moderate education he would perhaps be worth half-a-dozen English missionaries among the Indians. I beg, sir, that you will let me know what the trustees mean to do about him."²

¹ "Boards, forty dollars a thousand; nails, half a dollar a pound; glass, a quarter of a dollar a pane."

² A letter from Mrs. Bacon to her friend Miss Bayley, was written the next day, and gives some glimpses of the missionary family.

"To visit good old Lebanon once more, to see and converse with those dear friends of mine who still remain there, would afford me inconceivable pleasure. No other earthly joy could equal it. . . . But it is not often that I allow myself the pleasure of visiting you even in imagination. When I bade farewell to Lebanon, it was without the least expectation of returning.

"I bade a long, a long farewell
To all I left behind;
To flowery meads and shady groves,
And friends profusely kind.

One point in that letter of Nov. 4 was faintly premonitory of what proved to be the burthen of the next letter. The remittances in support of the mission were made by the Committee of Missions, in orders on the treasury, payable to the missionary, and negotiable with his indorsement. But the committee seem not to have known how necessary it was that those remittances should be made early in the season. "The summer," said Mr. Bacon, "is the time to purchase goods here ; and for ready money I can procure them much cheaper. . . . This year my orders came much too late. I have sent them

" Behind I left an aged pair,
Guides of my youthful days,
Ah, how it tore my aching heart
To give the last embrace !
.

" Where am I now ? Beyond the lakes,
Beyond the Huron bay,
Far from my friends, far from the land
Of Christian harmony.

" Upon an isle in Huron's lake
Is pitch'd my humble tent,
Perhaps no more to be removed,
Till life, short life, is spent.

" But if my God hath thus ordained
And I return no more,
No more behold those absent ones,
Whose loss I still deplore, —

" Then let His sacred will be done
Whose wisdom is divine ;
His seat be ever on the throne,
And at His footstool mine."

After these stanzas of what I remember to have heard my mother call (in describing the difference between John Newton's hymns and Cowper's) "home-made poetry," the letter proceeds : —

" Mr. Bacon has proposed to the Missionary Society to take Sigenog, our young chief, and another Indian boy, for the purpose of educating them. It was proposed that Beaumont should accompany them as their guide and interpreter. Mr. Bacon told me that I might go with them, if my desire to see my friends would lead me to encounter the difficulties and dangers which would attend such a journey. I was at first pleased, but have since thoroughly considered the matter, and think it would be an undertaking too great for me. Besides, the expense would be greater than we could afford. . . . I can jabber Indian a little now, and hope, if Sigenog remains with us, that we shall all learn to speak it very fast. My little L. is more attached to our Indian than he is to me. He now understands a little of his language, and will probably be master of it before me."

all to Detroit [to be cashed], but I have not yet received more than one half of the money. The consequence is that I have been obliged to purchase goods on credit at a higher price, and then to borrow money to pay my bills." Eighteen days later (Nov. 22) he had opportunity for another letter :—

"I have just received a statement of accounts from my agent at Detroit (which I have not been able to obtain sooner), and find that my bills so far exceed my expectations that I shall not be able to spare the money [for the payment of old debts in Connecticut] till the following year. It is painful to me to write thus, and I can hardly believe that it is so, though I know it to be a fact. What makes it more strange is that I have endeavored to get nothing that we could do without, and have taken the utmost care to purchase at the lowest rate possible. Lest it should be thought that we have been extravagant, I will mention as an instance of our economy, that our common diet for morning and evening, last winter, was bread and tea; that but twenty weight of butter was used in the family from November till May; and that, in order to lay up butter for this winter, we have made use of bread and sour skimmed milk sweetened with Indian sugar through the summer. When I mention this, I mean to except Mrs. Bacon, as I would not suffer her to conform to us in this respect. Her health would not have permitted it. I do not recollect that I have purchased a fowl since we have been here, except in case of sickness, and six pounds of poor beef (for which I paid a dollar) and about as much pork, at a quarter of a dollar a pound, is all the fresh meat I remember to have bought since last winter.

"But so it is, my money is gone, and I am so much in debt that I shall need all my pay for the ensuing year, and must practise the strictest economy in order to be clear of debt at the end of the year. And unless the trustees will lend me \$100 to enable me to build the house I have begun, I am afraid we shall have to spend another summer in the little hut made of poles and covered with bark, and which is without a window and not worth putting one into, and is too small to be convenient for one person. And in that case we should have to return to the village in the fall, draw in whatever we raise and all our wood, nearly two miles, besides having a great deal of trouble in making one of their dirty, shattered houses comfortable for winter, and in putting it in order when we leave it in the spring. . . . The loan of \$100 for a year or two would enable me to avoid all these disadvantages. . . . Such seasonable assistance would put me in a way of helping myself much sooner than I otherwise could. And it will not do for the Society to be always burthened with the enormous expense which must unavoidably attend this mission at present. . . .

"The advanced prices of several important articles, and the expense of procuring things there [at Detroit], of getting them on board of vessels, and of freight to this place, have swelled my bills to a size that has far exceeded my expectations."

On this last letter is a memorandum by the secretary, "Received Jan. 3, 1804." It had been six weeks on the way, which appears to have been the ordinary time for the transmission of a letter from Mackinaw to Hartford. Its arrival was opportune; for the records show that on the next day a meeting of the trustees was held at the house of Dr. Strong, by adjournment from the annual meeting in September. As the letters from Mackinaw were read, the eyes of the venerable Board were opened, at last, to the fact, palpable and stubborn, that a mission to the Indians, so far from its base of supplies, could not be maintained on the narrow scale of their appropriations. They saw that their missionary was forming a larger plan than they had dreamed of,—a plan that would send young chiefs to Connecticut for such an education as might make them efficient instruments of good among their wild brethren, and that required ground for a village of such Indians as could be induced to adopt a new mode of living; and that he was becoming more burthened with debt while struggling on in sanguine hope of better days in which the mission should be self-supporting. The record shows what the effect was.

"Sundry letters from the Rev. David Bacon having been communicated to the Board,

"*Voted*, That the said Mr. Bacon be directed to leave that part of the country where he now is, without unnecessary delay, and repair to New Connecticut, there to itinerate as a missionary and to improve himself in the Indian language; and that the Rev. Joseph Badger, in concert with Mr. Bacon, endeavor, as soon as possible, to gain information respecting the state of the Indian tribes in the vicinity of New Connecticut and Sandusky Bay, and the expediency of sending a missionary to them or any of them; and that they communicate such information to this Board.

"*Voted*, That the sum of \$150 be granted to the Rev. David Bacon, to defray the expenses of his removal from Michilimackinac to New Connecticut; and that the Committee of Accounts take measures to transmit the same to him."

Of course, Mackinaw was at that season of the year, and till the opening of navigation in the month of May, inaccessible to any communication from Hartford. The missionary might almost as well have been at the North Pole. No direction, no advice, no remittance for his relief could reach him while the lakes were frozen. Put entirely upon his own

resources, he could only do as he had been doing. He had his Indian pupil, whose language he was learning; he had occasional intercourse with neighboring Indians, chiefs and others, whose confidence he was trying to win. No writing remains nor any living memory to tell how that winter passed away. His letters to the Society the next spring are not now in its archives. The first information from him that I can find after Nov. 22, 1803, is in a letter to his brother at Hartford, which was dated "June 1, 1804."

"The fourth vessel has just arrived, and though one or two of them came from Fort Erie, we have not received one word from Connecticut. It seems as though all our friends were dead. I fear that you have forgotten your promise to write often. But we wish to believe that you and Mr. Flint (secretary) and many more have letters on the way. It is not so much matter about my writing to you, as you have frequent opportunities of perusing my letters to the Society.

"I wrote to Mr. Flint the 16th of May; you will have learned from that that a letter from Mr. Badger has informed me that I am appointed to go to New Connecticut. As my mind was fully bent on prosecuting the objects of this mission, and as I had strong hopes that God would glorify Himself by granting success to it, notwithstanding present appearances, I was not thinking or wishing for a removal. But the information I have mentioned gave a turn to my thoughts, and the more I contemplated the increasing discouragements attending this mission and the brighter prospects which were presented from another quarter, the more occasion I saw for joy and thankfulness. It gave me new feelings with respect to almost every Frenchman and every Indian I met with. I had considered my life to be as much as possible at their disposal, and that their alike savage tempers needed no more than a divine permission to put an end to it. . . . Though I still wish to give no occasion of offence, I am less anxious to please. I also feel very much relieved as to worldly incumbrances. My attempts in farming, which seemed necessary here, have proved too burthensome and ensnaring for one that should be wholly devoted to the gospel ministry. . . . I think there is a prospect of my being able to dispose of my improvements, farming utensils, horse and two cows, household furniture, etc., for as much or more than they cost me. . . .

"If I am ordered away, we shall not be able to leave this place before the last of July."

In such suspense was Mr. Bacon waiting for some communication from the trustees of the Missionary Society. Information that the mission was to be discontinued, and that he was to be transferred to the Western Reserve, had found its way to that region, and thence to him, in a letter from his friend, Mr.

Badger. He could only wait for orders. At last the orders came in the following letter from Capt. Dunham, who happened to be just then in Detroit :—

“DETROIT, June 20, 1804.

“DEAR SIR, — Excuse the hasty and short letter I must give you. Col. Kingsbury has arrived and has just inquired after you. He says, Mr. Strong of Hartford, who saw him just as he was leaving that place, requested him to tell you that he had not, at that moment, time to write you, but wished you to repair with your family somewhere into New Connecticut, and then to report yourself to the Society and give them an account of your pecuniary affairs, — to let them know how much you have already received, and how much you wanted, — that your drafts would be always honored, etc. etc. This was on or about the 1st of June that he left Hartford. And he says that Mr. Strong wished you to consider his verbal communication to you, through Col. Kingsbury, as *official*, and a sufficient warrant for your quitting your present station. I mention this by his particular request.

“The vessel is now ready to sail. I hope to be at Macana before your departure from that place. Pray, sir, make my compliments acceptable to Mrs. Bacon, and believe me to be with much respect and sincerity, your obedient friend and very humble servant,

“J. DUNHAM.”

The foregoing letter must have reached Mr. Bacon at Mackinaw, not long after the 1st of July. Being now at last authorized to relinquish the mission there, and officially assured that his drafts on the trustees would be honored, he proceeded to close up his affairs, by selling what he had that could be sold, and by drawing for the balance necessary to the payment of the debts contracted in his work. The farm which he had partly cleared, and by which he had hoped to make his mission self-supporting, was left in the care of his brother-in-law, and soon passed into the possession of a man who had advanced means for the purchase of cows and other live stock from Detroit, and to whom (if my impressions are correct) it became ultimately a mine of wealth. About the 1st of August — certainly not much later — he sailed for Detroit with his wife and two children, the youngest an infant, born on the 4th of the preceding month. From that point, there was a regular though slow conveyance of letters by the post-office department; and he wrote to Dr. Strong for the information of the trustees, — a letter which is not now found in the archives of the

Society, but which seems to have given a statement of his proceedings, and of the drafts which he had made according to the authorization sent to him through Col. Kingsbury.

At Detroit that migrating family was detained by sickness and other causes nearly two months ; but they did not wait long for a solution of the question how to find their way from that point to their destination. When they were able to proceed, they embarked in a canoe, with what remained to them of their worldly goods and with provisions for their voyage, — the father, the delicate mother, and the two little children. With I know not what help for rowing or steering, they went down the straits, out into Lake Erie, creeping along the silent shore, resting at night, making progress by day, till having performed a voyage of nearly two hundred miles, they arrived at Cleveland, which was then a mere hamlet on the lake shore. In a letter written thirty-five years afterward, my mother said to me : —

“ We had completed a long and perilous journey through an uninhabitable country, had all been sick on the way, and had expended our very last mite before we reached Cleveland. . . . We did not reach the place of our destination till near the middle of October.”

Mr. Bacon had received no communication from the trustees later than the unwritten message which had reached him at Mackinaw. In obedience to that message he was now in his new field. Two missionaries from old Connecticut were itinerating there among the scattered settlements, and by them his coming to their help had been anxiously expected. Mr. Badger, the true apostle of the Western Reserve, knew him, and loved him as a brother. The Rev. Thomas Robbins, who had been sent out the year before, knew him only by report and by his letters published in the magazine, but was equally prepared to bid him welcome. As early as April, while he was still ice-bound at Mackinaw, a letter from Mr. Robbins to the Secretary said : —

“ We have heard indirectly that Mr. Bacon is recalled from the Indian mission and appointed to come here. If that be true, I am very glad, and am well pleased with the appointment. We much need a fellow-laborer.”

Another letter from him to Dr. Strong, Oct. 21, says : —

"We have long been in great doubt and anxiety concerning Mr. Bacon, but this is now removed by his late safe arrival in the county.¹ I suppose he is now in Hudson. I have not seen him, but have seen Capt. Tanner, of Canfield, who has lately been at Hudson and spent some time with Mr. Bacon. Capt. Tanner is much pleased with the man, and this appears to be the case generally with those who have seen him. His wife and two children are with him."

The letter from Detroit, in answer to that unwritten but "official" message from Dr. Strong, could hardly have reached Hartford before the annual meeting of the trustees, Sept. 6; but at that meeting, the Board, acting on such information as they had, or acting in the want of information, put upon their record a peremptory vote, which was to be their first greeting to their missionary on his arrival in the new settlements:—

"*Voted*, That the Committee of Correspondence write to the Rev. David Bacon, directing him to exhibit an account of his claims on the Society without delay, comprising a particular statement of his expenses while at Michilimackinac, in order to an equitable settlement; and that any further payment on his draughts be suspended until such settlement is made, or until the further order of this Board: That Mr. Bacon be at liberty to return home, and that in the event of his choosing to return, Mr. S. P.,² of Warren, in the County of Trumbull, State of Ohio, be requested, on Mr. Bacon's application, to advance him, on account of the Board, a sum sufficient, in Mr. P.'s judgment, to defray the expenses of his return, and that the said committee write to Mr. P. accordingly."

This order, if immediately sent, would arrive at Warren, in the due course of the mail, not later than the last week in September. Mr. Robbins, writing from Warren, Oct. 21, said, after mentioning Mr. Bacon's arrival in the county, and that Capt. Tanner had seen him at Hudson, —

"Major P. of this town has shown me a letter from Mr. Brace, containing a vote of the trustees relative to Mr. Bacon, which appears to manifest some dissatisfaction. I cannot know all the circumstances, but I presume a statement of facts by way of explanation would give them satisfaction. Mr. Bacon says he has received no official communication from the trustees in a long time, and all the information he received that they wished him to return from his Indian mission and come to this county was a verbal errand by a certain colonel (I suppose Col. Kingsbury — Capt. Tan-

¹ What had been New Connecticut (or the Western Reserve) was now the County of Trumbull, in the State of Ohio.

² For a reason which will appear in the sequel, these letters are substituted for the name on the record.

ner had forgot his name) from Mr. Strong. Upon that information he left Michilimackinac, and came to this county, but [he] was still waiting for positive instruction. This, I conclude, he will have from Mr. Badger. If their dissatisfaction was on account of delay, I trust this will appear sufficient; if there are other reasons, I do not know them, and have nothing to say. I earnestly wish, if consistent, that Mr. Bacon may be continued a missionary in this county. On many accounts, certainly, he is the right man. . . . I shall advise him not to go to Connecticut, for I think the vote of the trustees does not require it. . . . And I think I shall not err in advising him to perform the duties of a missionary here till he shall receive further directions."

At last, I know not precisely at what date or where, Mr. Bacon received the communication which informed him that his drafts were protested; that he was "at liberty to return home" (as if he had somewhere on earth a home to which he might return); and that for the expenses of his return he must make application to Mr. S. P., of Warren, who was to judge how much it would be safe to put into his hands. The short time that he had been in Hudson had been long enough for him to win the confidence and friendship of good people there, and he left his little family to be protected and sustained by them. Setting out from Hudson about the first of November, he went to Warren, but he did not refer to Mr. S. P. the question how much it would be necessary to expend in a winter journey to Connecticut. He conferred with his apostolic friend Badger in the neighboring town of Smithfield; and on Thursday, Nov. 8, afoot and alone, he continued his journey. From the place then known as Presque Isle, where the city of Erie now is, he wrote, on the 15th, a report of his progress:—

"MY DEAREST,—I wrote to you from Warren and from Smithfield, by Mr. Badger. I expect you will have seen him before this reaches you, and will have learned how happily we spent a day and a half in each other's company. I left him on Thursday about noon. Meeting with Dr. Reeve, an old acquaintance and a Christian friend, I was detained so that I got on only about six or seven miles that afternoon. I tarried over night with pious Pennsylvanians, who appeared very happy in my company, and would receive nothing for entertaining me. I took breakfast with them, as it was five miles to the next house, which made me late in starting. I had not gone far before it began to rain. I had a very blind path all day, and once got some distance out of my way. The rain continued to increase, and when I had travelled twelve miles it came down like a thunder-shower. I then put up with a Capt. Ewins [Ewing?], who with his wife appeared to

be pious and very agreeable. They made me welcome. I took breakfast with them, and set out with an expectation of spending the Sabbath with the minister of Meadville, who lives off the road, five miles west of the town; but I could find no one to direct me to him when I came near the place where I should have turned off. I therefore kept on to the town. I reached the tavern by the ferry, where I lodged, about 8 o'clock in the evening. A great quantity of rain had fallen the day and night before, and considerable that day; the roads that were travelled had become intolerable; but I travelled sixteen miles, which was as bad as to have travelled twenty-five in a good road. Sabbath morning I crossed French Creek, and put up at a better tavern in the town. As Mr. Stockton¹ had gone to preach to his other congregation, I offered my services there; but as it snowed very hard, and their place of worship not very comfortable, the time for giving notice short, and the roads very bad, it was thought not best to make the attempt.

"It continued to snow all day on Monday, but after procuring some little necessities, I started, — took dinner with a pious Mr. Davis, four miles on my way, where I was again made welcome. While they were preparing dinner, a young licentiate from the Ohio Presbytery came there in order to preach in that neighborhood. He had come but a small distance that day; but he complained much of the tediousness of the weather, though he had a good horse, was wrapped in a cloak, and had socks over his boots. However, when he found what a journey I had undertaken and my manner of performing it, he talked no more about his hardships. After dinner I travelled till about eight o'clock, but got no more than seven or eight miles farther, as the snow and mud had become so deep as to make it very slow travelling. Tarried at a tavern where they would receive no recompense. I travelled as late the next day, but got on not more than twelve miles, the road growing still worse. The next day, which was yesterday, it snowed the most of the day. I lost my road several times, and went three or four miles out of my way; but I got ten miles ahead, and reached here about dark, very tired in consequence of travelling through mud and snow half-leg deep, and very lame in one of my ankles, having strained the cords by jumping across many sloughs, brooks, and other wet places. I supped the night before on mush and milk, and breakfasted and dined that day on cold johnny-cake and milk. In consequence of this, I had become debilitated. I rested but poorly last night. My stomach being very much out of order, and my ankle still lame, and finding myself in good quarters and the weather continuing to be very stormy, I have spent the day here. I am at the house of a Mr. Reed whom we saw at Buffalo, and who came with Mr. Olmstead to our house in Detroit. He treats me very politely. I am now four miles from the lake. Perhaps the account I have given you of my journey has increased your sorrow and your anxiety; but I wish you to believe that my mind was so agreeably occupied most of the time that I thought little about the way. The greatest trial of a temporal nature that I have hitherto experienced is that I have been going,

¹ Rev. Joseph Stockton. See Sprague Annals, IV, 243.

and must continue to go, farther and farther from the dear partner of my joys and sorrows, and our lovely little children; and that it is uncertain whether I shall ever see you or them in this world again. But faith tells me that it is not desirable that it should be as I would have it; that it is enough for me to know that the Lord reigns and hath promised that all things shall work together for good to them that love Him; and that He hath said 'Leave thy fatherless children and let thy widows trust in me.'

"*At the Lake, Monday, 19.* Finding myself in better health, and partly recovered of my lameness, I came from Mr. Reed's on Friday last. Learning that the 'Lark' was expected to sail for Buffalo on Saturday evening, and the prospect being fair, I concluded to wait and take a passage in her, as they commonly run it in twelve hours. I knew that my route by land must be very tedious and attended with some dangers, and concluded that to start in the evening, in a good vessel, well manned, with a good land breeze, would be attended with little if any more risk. But on Saturday, near night, it was found that the vessel, having been aground, had broke one of her rudder irons, and that it would be impossible to sail before Monday evening. Just at night the Rev. Mr. Patterson, who lives twelve miles down the lake, being in town on his way to a congregation eight miles back of this place, providentially heard of me and came to see me. He urged me to go with him. I consented, and he soon procured me a horse, and we proceeded on. I was extremely happy in his company, and he seemed pleased with me. I found the people very agreeable where we spent the Sabbath. I preached in the forenoon, and he in the afternoon. I found much assistance in the service. He received four dollars for preaching and would make me take two of them. I wish you could see him; you would be charmed with him. He is about twenty-five, blessed with a strong mind, a liberal education, an easy address, and with all the graces of the Christian spirit. He is the son of the pious and Rev. Mr. Patterson,¹ who went on a mission to the Shawnees, accompanied by Mr. Matthews and G. Blue-jacket, about the time that we sailed for Mackinac. He told me that he had often heard his father say that he had a great desire to see you and talk with you. I asked him why, and he said it was because he had seen a letter of yours that had been published in the Magazine. Mr. Patterson has offered to procure me a horse to go to Connecticut, clear of expense, but as the snow is two feet deep back from the lake, and is going off very fast, the streams will be exceedingly high and the roads excessively bad between here and Buffalo, so that it is not likely that I should arrive there under a week if I were to go through by land. As it is now near night, and we have the fairest prospect for wind and weather that we can wish, I expect to go on board and sail this evening."

A passage of twelve or fourteen hours brought the traveller safely and pleasantly to Buffalo, and thence he wrote to his wife another letter, which might relieve her anxiety but which

¹ Sprague, II, 523, 524. The father was Joseph; the son, probably, Robert.

she did not receive. Yet her chief anxiety for him was not about the storms on Lake Erie, nor about the hardships of his journey through the wilderness, but rather about what he might suffer from angry creditors. In those days an unfortunate debtor might be imprisoned at the discretion of anybody to whom he was indebted; and of all creditors, the holder of a protested draft was most likely to use his power vindictively. This must be considered in order to appreciate the distress which compelled that long, lone wintry journey, and the anxiety of the heroic wife, left with her two little children to the pitying hospitality of friends who had hardly ceased to be strangers. Long afterward she said, "When he left me at Hudson among strangers, with my two little ones unprovided for, I never expected to see him again. He was just recovering from a very serious attack of intermittent fever, and was pale and emaciated." A letter from her, dated "Hudson, Dec. 24, 1804," shows with what spirit she endured the trial, and with what fidelity of love she sought to comfort him:—

"When I contemplate the many changes through which I have passed during the last six years of my life, I am astonished, and cannot forbear exclaiming with wonder, 'Is it I?'—Is it I that have escaped so many dangers, that have experienced so much mercy? and is it I that am so insensible and ungrateful? This, my dear, is the anniversary of that happy day which joined our hands. Happy, did I say? Was that a happy day which was only a prelude to so much sorrow, anxiety, and distress? Can I commemorate that event with joy, which has been the apparent cause of so much adversity? Yes, to my dying day, I will. . . . You are well acquainted with my many peculiar trials, yet I can assure you that they have ever been lessened by your sympathy and love. . . . Though my trials have been great, they have never exceeded my expectations (except the late unaccountable affair). You never proposed to place me in easy, honorable, or affluent circumstances; but on the other hand, you represented to me the greatness of the undertaking and the necessity of counting the cost. You painted to my imagination the cruelty and ferociousness of the savages among whom we were to reside. . . . But God has preserved both you and me. We have not fallen a prey to savage cruelty, but to—. I can say with safety that I have never experienced anything since I became yours which so much overpowered me with grief as our late trial. It was a thing wholly unexpected, and therefore I was altogether unprepared for it. I have reason to be ashamed that I bore it with so little fortitude and resignation. Grief, like a torrent, seemed to bear down all before it, and had it not been in a measure assuaged, it would before this time have swept me into the grave. . . . But, blessed be God, I

am yet in the land of the living, and have cause to sing of mercy in the midst of judgment, and to rejoice in the loving-kindness of the Lord. I have not, in this four years past, enjoyed so much serenity of mind, for such a length of time, as I have since your departure. My sorrow and anxiety have been strangely hushed, and I am left to wonder at my composure. You left me weak and infirm: I am now in vigorous health. I was unprovided with a comfortable home, — supposed myself friendless, forsaken, and forlorn. But my accommodations are far better than I could reasonably have expected in a country like this, and I find myself in the midst of the most agreeable friends. I am now at the house of good Mr. Norton, and have been almost ever since you left me. It is impossible for me to tell you how kindly I am treated both by him and his amiable companion. . . . If I was her [Mrs. Norton's] sister her tenderness could not exceed that which she expresses towards me. If my children were her own she could not treat them with more mildness. Now I am speaking of the children, I suppose you would wish to hear something more about them. . . .

"It appears to me that I never saw so much to be thankful for as I have of late. Though your absence is a great calamity, and I consider it to be one of the greatest trials that I have been ever called to endure, yet I have been enabled to bear it with a greater degree of fortitude than I expected. I think it has already been of service to me. I know not what will be the issue of the late event which has occasioned us so much distress, yet I am sure that it is at the disposal of that All-Perfect Being who cannot err. . . . I hope that you are before this time at Hartford, and know the worst of your circumstances. Pray make me acquainted with your situation and prospects as soon as possible. If you are to be imprisoned, fear not to inform me of it; for if that should be the case, I am determined, if my life and health are spared, to share with you in the horror. I trust I shall be prepared for the event. I can assure you that I have thought much of the matter, and think that I feel in a measure reconciled to it. I would rather be in a dungeon with the dear partner of my woes, than in a prince's palace with any other person on earth. . . .

"Mr. Badger has been here since you saw him. What a dear, good man he is! What a blessing to the world! He says that he will probably be here again in the course of the winter, and proposes taking me to Austinburg with him."¹

The date of Mr. Bacon's arrival at Hartford does not appear, but it was near the end of December. A letter written on the 29th describes his journey from Buffalo to Connecticut, and tells what friends and relatives he had seen on the way or since his arrival. "It would take me a week," said he, "to tell with what kindness, attention, and respect I have been treated by

¹ On the margin is written, "I am not able to pay the postage on this letter, I hope you can." The postage was twenty-five cents.

all Christian people on my way and since I have been here, and what tenderness and respect they have manifested for you." At Bloomfield, among the friends they found there in 1801, he had kept a New England Thanksgiving. Through all the wilderness from Buffalo to Whitestown (two hundred miles), he found it hard, because of mud and snow, to advance at the rate of fifteen miles a day; but thence eastward into Litchfield County, he "had a good, hard snow path," and found himself "able to travel thirty miles a day" without intolerable fatigue. The settlers of Hudson were from Litchfield County, and he had seen some of their friends. "Mr. Owen Brown," said he, "brought me from Torrington to this place in his sleigh. Tell Esq. Hudson that Mr. Brown and his friends calculate to move on next summer."¹

The same letter gave an account of an interview which the writer, on his arrival at Hartford, had with Dr. Strong. But before transcribing that portion of the letter, it seems fit to say that Dr. Strong had already learned some things since the meeting of the trustees in September, when the vote was taken which exposed their missionary to arrest and imprisonment. Mr. Robbins had written deferentially (as we have seen) concerning the impression made on him by the letter and the vote which "Major P." had shown to him. He had not only intimated that good people generally, in those new settlements, were receiving Mr. Bacon with much favor, but had said, as an argument for his being "continued a missionary" there, "Hudson will probably be glad to settle Mr. Bacon for half of the time, immediately." The more free-spoken Mr. Badger had written, Nov. 21, in a different style, having withal some grievances of his own to write about.

"Rev. and Dear Sir,—Yours of the 8th of October came by Mr. E. Root last evening. Mr. Bacon left the county, on foot, last Thursday, on his way to Connecticut. He feels himself extremely wounded and injured by the official communications sent to him and Mr. P. That sent to Mr. P. has surprised everybody of feeling. If I am to be dismissed

¹ Mr. Owen Brown (I remember him well) was the father of John Brown, famous for his exploits in Kansas and at Harper's Ferry, and for his death at Charlestown, Va. The old farm-house in Torrington, whence Mr. Owen Brown conveyed my father to Hartford, is now celebrated as "John Brown's birthplace." Among my earliest school memories is my being in school with John Brown and his brother, at Hudson, hard by where the college buildings now stand.

for any unwarrantable step in my mission, I beg that I may have opportunity to make the most full and fair statement to the society before I am committed to the tender mercies of infidels in New Connecticut. In regard to Mr. Bacon, I have no doubt but his necessary expenses far exceeded the calculations of the Board. The knowledge and experience I have had of expenses in this part and about Detroit lead me to believe his expenses have not been extravagant. I was obliged to pay a man four dollars for paddling me across the mouth of Detroit River to Malden and back again, — about four hours' work. This kind of marauding has been practised on Mr. Bacon continually. He will be able to state the whole matter. I hope the Board will hear him patiently.

"I must now say a word for myself. Next March, if I should continue until that time, gives me four years' experience in missionary labors and support. I have tried to be prudent. I am positive there is not a gentleman in the Board of Trust that would be willing to do and suffer what I have done, and to have his family suffer as mine has done, for double the sum I have received. . . . Am I to go on with the warfare at my own charges? If the apostle to the Gentiles be consulted, he says not. . . . You can send young men [unmarried]; they can live on the pay; it is enough. But must I starve because I 'lead about a sister,' or, rather, leave her in a very poor cabin without the comforts of life? . . . On settling accounts with myself, I find my suggestions about sending ministers with families here, to be missionaries, will not do, unless they can go a warfare at their own charges."¹

[Apropos of a proposed mission to Indians at Sandusky Bay.] "The only way to do anything permanent among those Indians is to obtain a plot of ground to farm it on, either of them or of the Government, who have

¹ It is worth remembering, as an illustration of those times, that while Mr. Badger was making such complaints, the contributors to the Missionary Society were giving, year by year, more than the trustees, in their wisdom, thought fit to expend. Not only were the profits of the Evangelical Magazine given by the editors to constitute a fund of which only the income could be expended in support of missions, but as early as 1801 the trustees "voted that all donations which have been or may hereafter be made to the Society, exclusively of the annual contributions in the several parishes in the State, be appropriated to the establishment of a *permanent fund*, when not otherwise especially appropriated by the donors; and that the interest of the permanent fund be added to the principal until otherwise ordered by the Board." Besides all this, the accounts published annually show that not even all "the annual contributions in the several parishes" were expended in support of the work. Thus, in the year 1802, the parish contributions were \$2,986.16; and the disbursements for all expenses (including the loss by three counterfeit dollars) were \$2,221.72½. In 1803 the parish contributions were \$3,069.96 and the disbursements \$1,908.25½. In 1804, the year of Mr. Badger's complaint, the contributions from the parishes were \$2,740.86, and the disbursements \$2,334.13½. Some portion of the surplus in those successive years is what was saved by keeping Mr. Badger's family as near to starvation as they could live.

No missionary society in these days salts down its contributions to make permanent funds.

lands lying near them. . . . I have not a doubt but that if Mr. Bacon had been directed to establish a farm at Mackinaw, at his first going there, it would, in four years' time, more than have supported the mission there. . . . The people and traders about those garrisons and Indian trading places, plunder, by an exorbitant demand for every trifle, whoever goes among them to live on money.

"The good people here have a high esteem of Mr. Bacon, — are anxious for his return. At Hudson they have provided for his support half the time."

"Received Nov. 27" is indorsed on that letter in Dr. Strong's handwriting. Hartford had then some comfortable things for its honored pastors, as it has now; and from Thanksgiving Day to Christmas that good man, sitting by his warm fireside, might have thought, sometimes, of the late missionary to the Indians, performing his journey of six hundred miles afoot, — tramping on through mud and snow, encountering the rigors and storms of the season, learning what that meaneth: "Pray ye that your flight be not in winter," — that he might respond to a summons from the honorable and reverend trustees, and give them an account of his mission. Dr. Strong had befriended the mission and the missionary; and "the official communication" to Mr. P., which "surprised everybody of feeling," was not from his pen. He was, therefore, not unprepared to give the returning missionary a friendly reception. Of all the pleasant news from kindred and friends in the letter of Dec. 29, nothing could so effectually relieve the anxious wife and mother as the brief description of that interview: —

"Dr. Strong received me in a very friendly manner. He says I have wholly misunderstood them; that he does not believe there was a member in the Board that had the least suspicion that I was dishonest, or that it would be unsafe to leave it to me to name the sum for my [travelling] expenses; but that, as they were taking a vote to have Mr. P. furnish me, it occurred to them that they were unable to determine how much would be wanted, and therefore said 'such a sum as he should judge necessary,' without meaning thereby to intimate anything to my disadvantage. He blamed me for not insisting on having money enough of Mr. P. to furnish me with a horse, or to defray my expenses in the stage from Pittsburg. He says it is true that they were alarmed on finding that I had drawn on them to so great an amount, and could not think that they could be justified in paying the drafts without inquiring into the matter, as it appeared to them that I had not managed the business with prudence. However, he seems to be of opinion that they will answer the drafts."

New Haven, Conn.

LEONARD BACON.

[To be continued.]

VITAL STATISTICS OF THE CONGREGATIONAL MINISTERS

WHO DIED IN THE YEAR 1875.

ADAMS, GEORGE ELIASHIB, D. D., son of Eliashib and Anna (Leland) Adams, was born in Worthington, Mass., 1801, Oct. 27. Fitted for college at Phillips Academy, Andover. Graduated, Yale College, 1821, and Theological Seminary, Andover, 1826. Professor of Sacred Literature, Bangor Theological Seminary, from 1826, Oct. 1, to 1829, Dec. 30. Ordained at Bangor, 1829, Feb. 25. Installed pastor at Brunswick, Me., 1829, Dec. 30. Resigned in 1870, August, but awaited formal dismission by the action of a council called to install his successor, which has not occurred. Was acting pastor of Trinity Congregational Church, Orange, N. J., 1870, March, to 1875, March. He received the honorary degree of D.D. from Bowdoin College, 1849. Was trustee of Bangor Theological Seminary from 1850 to his death; also Corporate Member of the American Board of Commissioners for Foreign Missions from 1856, trustee of Maine Missionary Society from 1858, and its president from 1861 until 1870, and a vice-president of the American Home Missionary Society from 1863 to death. Married, 1st, 1826, Sept. 2, Sarah Ann, daughter of Nathaniel and Mary (Smith) Folsom, of Portsmouth, N. H. She died, without children, 1850, Feb. 27. Married, 2d, 1851, Dec. 30, Helen Maria, daughter of Frederick Ferdinand and Sarah (Flint) Root, of North Reading, Mass. A son died 1856, Dec. 27, and two daughters survive. He died in Orange, N. J., 1875, Dec. 25, of chronic cystitis, aged 74 years, 1 month, and 28 days.

ADKINSON, IRVIN D. (no middle name), son of Francis and Eliza (McHenry) Adkinson, was born in Moorefield, Switzerland Co., Indiana, 1837, Nov. 11. His academic study was at Moore's Hill Seminary, Ind., and at Hillsdale, Mich. Graduated, Hillsdale College, 1863. Ordained in Cheshire, Ohio, 1866, August. He afterwards entered Bangor Theological Seminary, and spent one year with the class of 1869, and one year in Mr. Hepworth's School for the Ministry in Boston. In 1868 he became Professor of Ancient Languages in a new Free Will Baptist College, Ridgeville, Ind., where he remained till 1873, November, and during most of the time was acting pastor of the Free Will Baptist Church there. Installed pastor of the Congregational Church, West Concord, N. H., 1874, Nov. 6. Married, 1868, June 18, Mary Jane, daughter of Chase and Josephine (Perkins) Elden, of Corinth, Me. Two children survive. Died in West Concord, 1875, Feb. 25, of pneumonia, aged 37 years, 3 months, and 14 days.

ALLEN, LABAN WHEATON, son of Rev. Cyrus Williams and Mary (Folger) Allen, was born in Pelham, N. H., 1843, Dec. 11. Preparatory course at Phillips Academy, Andover. Graduated, Amherst College, 1866, and Andover Theological Seminary, 1869. Ordained pastor at South Braintree, Mass., 1869, Oct. 13. Dismissed, 1872, May 14, on account of failure of health. He sought health first in Greeley, Col., where he was acting pastor, 1872-3; then in Europe, residing a year, mostly in Nice; and a

third year in Los Angeles, Cal. Returned to his father's house in Hanover, Mass., 1875, July 1, and died there, of pulmonary consumption, 1875, Aug. 23, aged 31 years, 8 months, and 12 days.

ATKINSON, TIMOTHY, son of Rev. Charles and Deborah (Notcutt) Atkinson, was born in Ipswich, Eng., 1806, July 4. After engaging in business in London, he turned to the ministry, and was educated at Homerton College. Ordained pastor at Hounslow, Eng., 1832, Oct. 2, and remained about two years; then, pastor at Halstead, until, in 1837, he went to Canada in the work of the Colonial Missionary Society, and began labor in Quebec, where he organized the Congregational Church. Left, in 1845, on account of the climate, and came to Lowell, Mass., where the High Street Church was organized in 1846 under his labors, and he was installed 1846, Feb. 25; dismissed, 1847, June 28. Acting pastor of Bridge Street Church, Brooklyn, N. Y., 1850-53. Secretary of the American Congregational Union, 1853-55. Installed, Westport, Conn., 1856, June 11. Dismissed, 1864, April 25. Acting pastor of Independent Church, Nahant, Mass., 1864-67; of 2d Church, Orange Valley, N. J., 1867-70, and at Norton, Mass., from 1872, June 1, to his death. Married, 1st, an English lady. 2d, Miss Butler, of Groton, Mass. 3d, Miss Eudora Clarke, of Boston. Four children by first wife, of whom Mary E. survives. Died in Norton, 1875, June 29, of cancer in intestines, aged 68 years, 11 months, and 26 days.

AYER, JOSEPH, son of Joseph and Bridget (Hall) Ayer, was born in North Stonington, Conn., 1793, May 19. Fitted for college under Rev. Samuel Nott, of Franklin, Conn. Graduated, Brown University, 1823. Studied theology with Rev. Timothy Tuttle, of Ledyard, Conn. Ordained at North Stonington, 1825, June 23, where he was acting pastor till 1837, April. Installed at Hanover, in Sprague (then Lisbon), Conn., 1837, Sept. 20; dismissed 1848, June 13. Acting pastor, South Killingly, from 1849, April, to 1851, Jan. 22, when he was installed there; dismissed 1856, April 25. Pastor at East Lyme from 1857, June 16, to 1868, Oct. 30. Acting Pastor, Voluntown and Sterling, 1868, November, to 1870, May 11, when he was installed, and dismissed 1875, May 24. He wrote a memoir of his daughter, Frances Amelia, published by the Massachusetts Sabbath School Society. Married, 1825, Sept. 14, Frances M., daughter of Zabdiel and Fanny Rogers, of Stonington. Two children, the daughter as above, and Rev. Charles L. Ayer, of Somersville, Conn., at whose home he died of erysipelas, 1875, Dec. 26, aged 82 years, 7 months, and 7 days.

BACHELLER, GILMAN, son of Nathaniel Gilman and Sarah (Davis) Bacheller, was born in Fayette, Me., 1795, Feb. 18. His early years were spent on the farm and in trade, with only a common-school education. In 1827 he began to study theology with Rev. Joseph Underwood, of New Sharon, Me. Ordained pastor at Machiasport, 1831, June 15; dismissed, 1849, Oct. 10. He continued to reside there, and to preach part of the time as acting pastor until a few weeks before his death. He also supplied, as acting pastor, Jonesboro', 1847-49; Northfield, 1850-53; Whitneyville, 1850, May, to 1855, June; 1859, August, to 1861, and 1865; and Whiting,

1851-52. Married, 1825, Sept. 15, Lydia Lesdell, daughter of Elder Haynes, pastor of the Baptist Church in Fayette. Her three sons died before him. She died, and he married, 2d, 1833, May 23, Abigail, daughter of Marshall and Susannah (Gardiner) Thaxter. She died 1871, March 17, aged 66. Of their eight children, three sons and one daughter survive. He died at Machiasport, of pneumonia, 1875, Sept. 27, aged 80 years, 7 months, and 9 days.

BAKER, JAMES SEARS, son of — and Rachel Baker, was born in Marcellus, Onondaga Co., New York, 1822, Feb. 9. Graduated, Geneva Medical College, 1843. Practised medicine in Sully two years, and in Collamer three years. Removed to Marcellus, and practised dental surgery 1851-65. Ordained, Madison, N.Y., 1865, July 6, and installed there 1866, Aug. 15; dismissed, 1867, January. Acting pastor, Otisco, 1867, Aug. 1, to 1872, Dec. 1. Acting pastor Cong'l and Pres. Churches, Onondaga Valley, 1873, Jan. 1, till death. Married 1842, June 2, Susan, daughter of Benjamin F. and Narcissus (Barrows) Barber, who survives him. No children. Died Syracuse, N. Y., 1875, Nov. 14, of brain fever, aged 53 years, 9 months, and 5 days.

BANCROFT, DAVID, son of David and Susan (Messenger) Bancroft, was born in Rindge, N. H., 1809, Feb. 10. Family removed to Grafton, Vt., 1811, and he fitted for college under tuition of his pastor, Rev. Selah R. Arms. Graduated, Amherst College, 1835, and East Windsor Theological Seminary, 1838. Ordained pastor, Wellington, Conn., 1839, Oct. 21; dismissed, 1859, Jan. 1. Installed, Prescott, Mass., 1859, June 3, and died in office. Married 1839, Jan. 15, Sarah Roselle, daughter of Aaron and Lois (Lee) Perrin, who survives him. One son died in infancy, and two survive. He died 1875, March 11, of pneumonia, aged 66 years, 1 month, and 1 day.

BARKER, DAVIS ROBERT, son of Robert and Hannah (Minott) Barker, was born in Hope, Me., 1813, July 16. Graduated, Oberlin Theological Seminary 1843, and ordained evangelist in Oberlin, 1843, Aug. 23. Acting pastor of the churches in Johnston and Fowler, Ohio, 1843, Oct. 15, to 1845, Nov. 1; Canfield and Boardman, 1845, Nov. 8, to 1847, May 20; Mercer and West Lackawannock, Mercer Co., Penn., alternating with East Salem and Greenville, from 1847, Sept. 9, to 1864, July 15, exchanging the two latter for Millbrook after 1857, Feb. 18; Randolph and Townville, Crawford Co., Penn., 1864, July 18, to 1869, Jan. 1. Installed, College Springs, Page Co., Iowa, 1870, Oct. 17, where he began labor, 1869, Aug. 1. Married 1843, Aug. 24, Amy Ann, daughter of John Newell and Lydia (Gardiner) Chamberlain, of Batavia, N. Y. Six children. Died, College Springs, 1875, Oct. 22, of heart disease, aged 62 years, 3 months, and 6 days.

BENEDICT, WILLIAM URIAH, son of Uriah and Sally (North) Benedict, was born in Stamford, Conn., 1808, Sept. 25. Aurora, N. Y., Academy. Graduated, Williams College, 1829, and Auburn Theological Seminary, 1832. Ordained pastor, Ira, N. Y., 1834, June 10; dismissed 1839. Acting pastor, Sweden, N. Y., 1839, Aug. 1, to 1841, July; Richmond, N. Y., 1841, July, to 1843, May; Vermontville, Mich., 1843, May, to 1850,

May; at same time, Principal of Academy. Has resided since in Vermontville, supplying for various periods, the Presbyterian Churches of Roxana and Sunfield; also lived five years at Olivet, and was Treasurer of Olivet College. Married, 1834, Jan. 18, Almira Ann, daughter of Ensign and Elishaba (Mason) Bennett, Owasco Lake, N. Y., who survives him, with two sons and two daughters. Two children are dead. Died in Vermontville, 1875, Oct. 18, aged 67 years, 1 month, 23 days. Disease, a tumorous formation at neck of gall-duct.

BRAINERD, DAVIS SMITH, son of Heber and Martha (Tyler) Brainerd, was born in Haddam, Conn., 1812, Oct. 12. Preparatory studies at Monson (Mass.) Academy. Graduated, Yale College, 1834. Spent one year at Princeton, but graduated, Yale Theological Seminary, 1837. Ordained pastor, Lyme, Conn., 1841, June 30, where he died in office. In 1861 he was elected a Fellow of Yale College, and in 1867 he became, also, a member of the Prudential Committee of the Corporation. The "Twenty-fifth Anniversary" Sermon of his Pastorate, in 1866, was published; also, a paper on "The State of the Ministry," read before the General Association, 1874, and several other occasional sermons. Married, 1842, May 24, Anne Maria, daughter of Capt. Daniel and Nancy (Waite) Chadwick, of Lyme. One son and four daughters. He died 1875, April 30, of no special disease. Aged 62 years, 6 months, 18 days.

BRODT, JOHN HENRY, son of John Ingold and Ellen Van Buren (Reeve) Brodt, was born Troy, N. Y., 1827, June 2. Studied in Troy Academy, 1841-2, and Polytechnic Institute, 1842-5. Graduated, Union Theological Seminary, 1853. Ordained in Troy, as evangelist, 1854, June 29. Acting pastor, Columbia, Cal., 1854-5. A bronchial affection compelling him to give up preaching for a time, he was one year Secretary of the Water Company, San Francisco, and afterwards edited the *Pacific*. Acting pastor, Petaluma, Cal., 1858, April, to 1862; Marysville (Presbyterian Church), 1862, October, to 1864; Howard Street Presbyterian Church, eight months in 1864; Salem, N. Y., 1865, February, to 1867. Installed over Park Presbyterian Church, Brooklyn, N. Y., 1867, December, remaining until the church was dissolved in 1869, February. Installed, New England Congregational Church, Brooklyn, 1870, Sept. 27; dismissed, 1872, December. Dansville, N. Y., without charge, until death. Married, 1856, June 29, Ellen Augusta, daughter of Alden and Caroline Sears, of Columbia, Cal., who survives him, with six of their nine children. He died in Dansville, N. Y., 1875, Sept. 8, of heart disease, aged 48 years, 3 months, and 6 days.

CLARK, PHILETUS, son of Noah and Eunice (Strong) Clark, was born in Southampton, Mass., 1794, April 26. Fitted for college under tuition of his pastor, Rev. Vinson Gould. Entered Williams, but graduated, Middlebury College, 1818. Studied theology with Revs. Joel T. Benedict, Chatham, N. Y., and Timothy M. Cooley, D. D., Granville, Mass. Ordained pastor, Townshend, Vt., 1821, Dec. 29; dismissed, 1824, July 6. Acting pastor, Weston and Londonderry, Vt., 1825-7. Installed, Londonderry, 1827, Aug. 29; resigned, 1830, but not dismissed till 1832, Feb. 12.

Acting pastor, Clarendon, Vt., 1830-2, and at South Granville, N. Y., 1833-5. Installed, Windsor, Mass., 1835, Sept. 30; dismissed, 1843, May 23. Without charge, Clarendon, Vt., 1843-50. Acting pastor, Townshend, West, Vt., 1850, March, to 1857, March, where a church was organized, 1850, Oct. 8; Post Mills, Thetford, Vt., 1857-8; Sharon, 1858-1869; and Wardsboro', 1869-70, where his wife died, and, later, he found a home, with his children. Married, 1st, 1825, June 16, Irene, daughter of Silas and Ruby (Tenney) Brown, of Townshend, who died 1829, Oct. 28, leaving two children. He married, 2d, Delilah H., daughter of Caleb and Delilah (Barney) Hall, of Clarendon, who died 1870, June, leaving, also, two children. He died in Memphis, Tenn., 1875, Feb. 5, aged 80 years, 9 months, and 9 days.

CLARKE, TERTIUS STRONG, D. D., son of Jonathan and Jemima (Lyman) Clarke, was born in Westhampton, Mass., 1798, Dec. 17. Preparatory studies with Rev. Moses Hallock, Plainfield, Mass. Graduated, Yale College, 1824, and Auburn Theological Seminary, 1827. Ordained, pastor, South Deerfield, Mass., 1827, Oct. 3; dismissed, 1833, April 1. Installed, Haddam, Conn., 1834, April 16; dismissed, 1837, February. Installed, Stockbridge, Mass., 1837, June 15; dismissed, 1850, May 5. Acting pastor, Penn Yan, N. Y., 1850, May 2. Installed, Franklin, N. Y., 1852, November; dismissed, 1858, June. Installed, Cuyahoga Falls, Ohio, 1858; dismissed, 1862. Installed, Weedsport, N. Y., Presbyterian Church, 1863, Jan. 1; dismissed, 1866, Jan. 16. Without charge, Cuyahoga Falls, 1866. Married, 1st, 1828, Sept. 10, Almira Alcott, daughter of Charles and Mary Marshall, of Granville, Mass. She died 1856, Sept. 23; had one son and four daughters, of whom two daughters are now living. He married, 2d, 1858, Nov. 9, Mary, daughter of James and Sarah Rattle, of Cuyahoga Falls. He received the degree of D. D. from Hamilton College, 1856. Died in Neath, Penn., 1875, April 12, aged 76 years, 4 months, and 12 days.

COZZENS, SAMUEL WOODWORTH, D. D., son of John and Lydia (Kinnicutt) Cozzens, was born in Mayfield, N. Y., 1801, Oct. 25. Fitted for college in Middlebury, Vt., and graduated, Middlebury College, 1828, and Andover Theological Seminary, 1831. Ordained, Marblehead, Mass. Colleague with Rev. Samuel Dana, 1832, Aug. 8; dismissed, 1837, April 19. Installed, Milton, Mass., 1837, May 24; dismissed, 1847, May 19. Acting pastor, 2d Church, Milton, 1847-51; Kingsboro', N. Y., Presbyterian Church, 1852. Installed, Presbyterian Church, Mount Vernon, N. Y., 1853, Feb. 8; dismissed, 1859, Jan. 25. Acting pastor, Weybridge, Vt., 1859-68; South Plymouth, Mass., 1868-72. Married 1832, Aug. 22, Abby, daughter of Dr. William and Fidelia (Mosely) Bass, of Middlebury, Vt. Six children, of whom two, with the widow, survive. He received the degree of D. D. from Ingham University in 1863. He died in Medfield Mass., 1875, Aug. 7, of necrosis, aged 73 years, 9 months, and 14 days.

CUMMINGS, PRESTON, son of David and Hepzibah (Reed) Cummings, was born in Seekonk, Mass., 1800, May 1. Preparatory studies with Rev. Nathan Holman, of Attleboro'. Graduated, Brown University, 1822.

Studied theology with Calvin Park, D. D., in Providence. Ordained pastor, Presbyterian Church, Lebanon, N. Y., 1825, Aug. 22; dismissed, 1827, March. Installed, Dighton, Mass., 1827, Dec. 27; dismissed, 1835, Oct. 5. Installed, North Church, Wrentham, Mass., 1836, July 6; dismissed 1838, Jan. 1. Installed, Buckland, Mass., 1840, Jan. 1; dismissed, 1848, Jan. 1. Acting pastor, Dighton, Mass., 1849-50. Without charge, Leicester, Mass., 1853, and Holden. He published in 1852 "A Dictionary of Congregational Usages and Principles, According to Ancient and Modern Authors. To which are added brief notices of some of the principal Writers, Assemblies and Treatises referred to in the compilation." Married 1826, Feb. 1, Alona, daughter of Ethan and Sarah Davis, of Holden, Mass., who survives him. Four children, all dead. He died in Holden, 1875, April 8, of consumption, aged 74 years, 11 months, and 7 days.

DANFORTH, WILLIAM BURKE, son of Samuel Parkman and Elizabeth Ann (Burke) Danforth, was born in Barnard, Vt., 1849, Feb. 21. Royalton Academy. Graduated, Dartmouth College, 1871, and Yale Theological Seminary, 1874. Ordained pastor, Gilead, Conn., 1874, July 9, and died in office. Married 1874, June 23, Sarah Augusta, daughter of William and Lucy Ann Goodrich, Portland, Conn. Died 1875, July 4, of inflammation of the brain, aged 26 years, 4 months, and 12 days.

DAVIES, EVAN, son of John and Jane Davies, was born in parish Llandysilio-gogo, near New Quay, Cardiganshire, South Wales, G. B., 1808, Jan. 22. Obtained his academic, classical, and theological education at the Classical and Theological School of Rev. Thomas Phillips, D. D., of Neuadd Lloyd, Cardiganshire. Ordained 1832, Sept. 27, Aber, Breconshire; resigned, 1840. Installed at Libanus, Glamorganshire, 1840, June; resigned, 1849, and assumed the pastorate of Onllwyn Church, same shire, 1850, March 17. Removed to United States, 1855, and became pastor of the Welsh Congregational Churches in Charlestown and Blossburg, Penn., in June. In 1857, July, became pastor of Tyn Rhos and Nebo, Ohio. Failing health compelled his resignation, 1875, July. He published a sermon upon Jude 3, entitled "Yr Ymdrechfa Gristionogol." Married 1835, Sept. 9, Mary, daughter of Lewis and Gwenllian Pugh, of Breconshire, who with five children survives him. Died in Granville, Ohio, 1875, Sept. 3, of illness induced by a severe chill in 1874, December, aged 67 years, 7 months, and 13 days.

DURANT, HENRY, LL.D., son of Henry and Lucy (Hunt) Durant, was born in Acton, Mass., 1802, June 18. Phillips Academy, Andover. Graduated, Yale College, 1827. Principal, Garrison Forrester Academy, Baltimore County, Maryland, two years. Became tutor in Yale College, 1829, and while in this office pursued the course of study in the Theological Seminary, graduating 1833. Ordained pastor, Byfield, in Newbury, Mass., 1833, Dec. 25; dismissed, 1849, Mar. 21. Principal Dummer Academy, in Byfield, 1847, April, 1851. In 1853, April, he went to California, and in June opened the "College School" at Oakland, and was Principal of that school until it became the College of California, which was chartered in 1854. Professor of Ancient Languages, 1854-69, when the

College was merged in the University of California, of which he was president, 1870-72, when illness compelled him to resign. He was Mayor of Oakland from 1873, March, till death. Received the degree of LL. D. in 1871, from Rochester University. Married, 1833, Dec. 10, Mary E., daughter of Rev. Platt and — (Lewis) Buffett, of Stanwich, Conn., who survives him. One daughter, is dead. He died in Oakland, of congestive pneumonia, 1875, Jan. 22, aged 72 years, 7 months, and 4 days.

EATON, JOSHUA, son of Ebenezer and Apphia (Perley) Eaton, was born in Wilton, Me., 1802, Feb. 4. Studied privately. Taught, Farmington Academy, 1824-25. Then, health failing, engaged in mercantile pursuits. In 1835 began theological study with Rev. Joseph Underwood, and graduated, Bangor Theological Seminary, 1839. Ordained evangelist, Corinna, Me., 1841, Dec. 1. Labored in East Orrington, Amherst, and Aurora, 1840, March-Sept., Rockland, Sebec and Sebasticoke and Dixmount till 1841, Feb.; Dexter and Corinna, 1841, Feb., to 1843. Colporteur, 1844. Missionary in Hodgdon, New Limerick, Monticello, Lincoln, and Patten to 1847. Aroostook County, Burlington, and Passadumkeag to 1848, November; Springfield, Carroll, Lee, and Glenburne to 1849, September; Fort Fairfield, Presque Isle, Salmon Brook to 1851, September; Isle au Haut, 1851, November, to 1868, November; Granby, Vt., 1869-72. Married, 1st, 1828, in Weld, Me., Mrs. Sybil (Butterfield) Holt, born in Brattleboro', Vt. She died, 1830, and he married, 2d, Isabella, daughter of Samuel Edwards and Marcia (Page) Dutton, of Bangor. One son is dead. Two daughters are living. Died in Bangor, of old age, 1875, Dec. 7, aged 73 years, 10 months, and 5 days.

ELDRIDGE, JOSEPH, D.D., son of Joseph and Deborah (Hamblin) Eldridge, was born in Yarmouth, Mass., 1804, July 8. Phillips Academy, Andover. Graduated, Yale College, 1829, and Yale Theological Seminary, 1832. Ordained, Norfolk, Conn., 1832, April 25. Dismissed, 1874, Nov. 2. He was a member of the Corporation of Yale College from 1847; a corporate member of the American Board of Commissioners for Foreign Missions from 1867; and Marietta College gave him the degree of D. D. in 1856. He published a sermon preached 1861, Feb. 24, entitled "Does the Bible sanction Slavery?" and his Farewell Sermon, 1874, Nov. 1; also, some funeral sermons. Married, 1st, 1832, April 3, Rachel C., daughter of John and R. C. Purple, of Bernardston, Mass. She died childless, 1833, March 6, and he married, 2d, 1836, Oct. 12, Sarah, daughter of Joseph and Sarah (Robbins) Battell, of Norfolk, who survives him, with five daughters and one son. He died in Norfolk, of cystitis, 1875, March 31, aged 70 years, 8 months, and 23 days.

ELLIS, ALLEN C., son of Joseph and Eliza (Stillings) Ellis, was born in Port William, Ohio, 1844, Oct. 15. Entered Wittenberg College, Ohio, in 1865, but graduated, Adrian College and Evanston Biblical Institute, both, in 1873. Received Methodist ordination as elder, in Bellbrook, Ohio, and became pastor of the Methodist Church, Adrian, Mich., 1873, September, but soon went to Chattanooga, and engaged in the work of the American Missionary Association. Married, 1873, Dec. 10, Elizabeth,

daughter of John and Mary McClure, of Bellbrook. No children. He died of consumption, at Tate Springs, Tenn., 1875, May 30, aged 30 years, 7 months, and 15 days.

EVERETT, ROBERT, D. D., son of Lewis and Jane (Parry) Everett, was born in Gronant, near Newmarket, North Wales, 1791, Jan. 2. Studied under Rev. Thomas Jones, Newmarket, and in Denbigh Academy. He began to preach in 1809, but in 1811 entered Wrexham Theological Seminary, and completed a four years' course. Ordained, Denbigh, 1815; dismissed, 1823. Came to America, and became pastor of the Welsh Congregational Church, Utica, N. Y., 1823, July; resigned, 1832. Acting pastor, East Winfield, N. Y., 1833-5, and Presbyterian Church, Westernville, N. Y., 1835-8. 1838, April, became pastor of the two Welsh Congregational Churches of Steuben, N. Y., and so continued till death, though preaching only occasionally, the last years. Hamilton College gave him the degree of D. D., 1861, and in 1871 the Welsh people in this country gave him a testimonial of \$1,100. In Denbigh, 1816, he published "*Stenographia*," and was the first to adapt short-hand writing to the Welsh language. In 1822, at Denbigh, he published "*The First Catechism*," of which sixty editions have been published in Wales, and six in America. At Steuben he published a larger catechism; also, "*Arweinydd*" (Guide), an aid to reading Welsh, of which fifteen editions have been published. 1840, January, he published the first number of *Y Cenhadwr American-aidd* (The American Missionary), a Welsh Congregational monthly, still edited by his son. He also published, in 1843, *Y Dyngarwr* (The Philanthropist), devoted to antislavery and temperance; and 1850-52, *Y Detholydd* (Eclectic). Two Welsh hymn-books, published in 1839 and 1846, were in large part prepared by him. He married, 1816, Aug. 28, Elizabeth, daughter of Thomas and Elizabeth (Lewis) Roberts, who, with nine of eleven children, survived him. He died of pneumonia, in Steuben (near Remsen), 1875, Feb. 25, aged 84 years, 7 months, and 23 days.

FEEMSTER, SAMUEL CALVIN, son of Rev. Silas Jamieson and Abigail McClary (Davis) Feemster, was born in York District, S. C., 1834, Feb. 8. Prepared for college in Ridgeway Academy, and graduated, Tusculum College, 1859. Studied theology with his father. He was compelled to come north on account of his opposition to the Confederacy, and was not ordained until 1866, Dec. 1, when he became assistant pastor, with his father, of the Salem Congregational Church (near Columbus), Miss. His father, after a thirty years' pastorate, died 1867, April 20, and he remained sole pastor until death. He founded the *Christian Republic*, the only religious paper published in the South, in 1870, and continued to edit it till June, 1875. Married, 1865, Oct. 27, Mary, daughter of James and Jane Ferguson, of Byron, Ill. He died of consumption, 1875, July 16, aged 41 years, 5 months, and 8 days.

FENN, STEPHEN, son of Jeremiah and Polly (Peck) Fenn, was born Plymouth, Conn., 1824, Oct. 6. Fitted for college in the Hopkins Grammar School. Graduated, Yale College, 1849. Taught two years in Norwich and Stonington. Entered Yale Theological Seminary, but graduated,

Andover Theological Seminary, 1854. Ordained, Torrington, Conn., 1854, Nov. 16; dismissed, 1857, Sept. 14. Installed, South Cornwall, Conn., 1859, May 18; dismissed, 1867, Dec. 4. Installed, Watertown, Conn., 1868, Sept. 16; dismissed, 1872, March 26. Acting pastor, Wapping, South Windsor, Conn., 1873, October, till death. Married, 1854, Dec. 6, Sarah Roberts, of Vernon, Conn., daughter of Alfred Cornelius and Sally (Lee) Roberts, who died eight days before him, without children. He died of typhoid pneumonia, 1875, Feb. 19, aged 50 years, 4 months, and 13 days.

FINNEY, CHARLES GRANDISON, son of Sylvester and Rebecca Finney, was born in Warren, Conn., 1792, Aug. 29. Early life spent in Oneida and Jefferson Counties, N. Y. Attended some academy in Connecticut, 1815-18. Studied law at Adams, N. Y., till 1821, and practised there. Studied theology with Rev. George W. Gale, of Adams. Ordained by St. Lawrence Presbytery, 1824. Preached as evangelist in Middle and Eastern States until installed, Second Free Presbyterian Church, New York city, 1833, October; dismissed, —. Installed, Broadway Tabernacle Church, 1834. Theological Professor, Oberlin, 1835, June, and retained connection with the college till death. Was president from 1851 to 1866, Professor Intellectual and Moral Philosophy, 1851-58, and pastor First Congregational Church, 1835-72. Labored also as evangelist during the winter months, till 1860; also in Great Britain, eighteen months, 1849-50, and again, 1859-60. He published "Lectures on Revivals," "Lectures to Professing Christians," "Sermons on Important Subjects," "Guide to the Saviour," "Lectures on Systematic Theology," and "Finney on Masonry." Married, 1st, 1824, October, Lydia R., daughter of Nathaniel and Jerusha Andrews, of Whitestown, N. Y. She died 1847, December, leaving five children. He married, 2d, 1848, November, Elizabeth Ford Atkinson, of Akron, O. She died, Syracuse, N. Y., 1861, December, and he married, 3d, 1865, September, Mrs. Rebecca (Allen) Rayl. He died in Oberlin, of a heart affection, 1875, Aug. 16, aged 82 years, 11 months, and 17 days.

FLEMING, ARCHIBALD, son of Robert and Elizabeth (McNiel) Fleming, was born in Paisley, Scotland, 1800, Feb. 13. Preparatory studies in Paisley, and, after 1820, in Burlington, Vt. Graduated, Vermont University, 1828; Princeton Theological Seminary, in the class of 1832, two years, but did not graduate. Ordained, Whitehall, N. Y., 1832, Sept. 6; dismissed, 1837, March. Installed, Haverhill, N. H., 1838, June 27; dismissed, 1841, Sept. 23. Installed, Brookfield, Vt., 1850, Feb. 13; dismissed, 1855, Oct. 2. Acting pastor, Shoreham, Vt., 1857-9. Without charge, Burlington, Vt., 1860-1. Acting pastor, Constable, N. Y., 1861, December, to 1872, July. Without charge, Malone, N. Y., from that time. He published "Lessons in Geography and Astronomy on the Globes," 1844, and in 1869, with an introduction by Rufus Anderson, D.D., "Church Polity; its Scriptural Grounds and Congregational Superstructure." Married, 1832, Oct. 23, Julia, daughter of Epaphras and Mary (Atwater) Hull, of Hinesburgh, Vt. Had five children. Died in Malone, N. Y., of organic disease of the stomach, 1875, June 3, aged 75 years, 4 months, and 10 days.

GRISWOLD, SAMUEL, son of Silvanus and Mary (Denison) Griswold, was born, East Lyme, Conn., 1795, Oct. 25. Fitted for college under tuition of Rev. Lathrop Rockwell, of Old Lyme. Graduated, Yale College, 1818, and Andover Theological Seminary, 1821. Preached as an evangelist among Connecticut churches until 1829, being ordained at Farmington, Conn., 1828, Oct. 14. In 1830, became an editor of the New York *Evangelist*; but soon returned to Connecticut, preaching in Derby and in New Haven, 1832, March, to 1833, January. Then removed to Rochester, N. Y., as editor of the *Rochester Observer*. Preached in Brighton, 1834, January, to 1836, January; Prattsburgh, 1836, June, to 1837, June; Bergen, 1837, June, to 1840, June. Lived in Mumfordsville and preached in vicinity till 1843, May. Then one year in Covington. Acting pastor, North Lyme, Conn., 1844, Dec. 8, to 1848, May 17. Chaplain, State Prison, Wethersfield, 1850, May, to 1852, August. Acting pastor, Gouverneur, N. Y., 1852, November, to 1854, May; Andover, Conn., 1854, November, to 1855, September; Talcott Street Church, Hartford, Conn., 1855, September, to 1856, April. Without charge, removing to Old Saybrook, 1863, May. Married, 1st, Maria, daughter of John Cobb, of Vermont. She died in North Lyme, 1849, Sept. 27, and he married, 2d, 1853, May 4, Amelia, daughter of John and Jemima (Youngs) Ayer, of Old Saybrook. He died of pneumonia, 1875, Jan. 18, aged 79 years, 8 months, and 24 days.

HOOKE, EDWARD WILLIAM, D. D., son of Rev. Asahel and Phebe (Edwards) Hooker, was born, Goshen, Conn., 1794, Nov. 24. Graduated, Middlebury College, 1814, and Andover Theological Seminary, 1817. Ordained, Green Farms, Westport, Conn., 1821, Aug. 15; dismissed, 1829, Jan. 27. Associate general agent, American Temperance Society, and editor *Journal of Humanity*, Andover, 1829-30. Installed, Bennington, Vt., 1832, Feb. 22; dismissed, 1844, May 14. Professor of Sacred Rhetoric and Ecclesiastical History, Theological Institute of Connecticut, at East Windsor Hill, 1844, Aug. 25, to 1848, Aug. 24. Installed, South Windsor, Conn., 1849, Sept. 5; dismissed, 1856, April 16. Installed, Fairhaven, Vt., 1856, Aug. 20; dismissed, 1862, Nov. 18. Lived after this, with children, in Newburyport, Mass., Nashua, N. H., Stockbridge, Mass., and Fort Atkinson, Wis. Williams College gave him the degree of D. D., 1840. He was a trustee of Middlebury College, 1834-44, and a corporate member American Board of Commissioners for Foreign Missions from 1840. He published "Memoir of Sarah Lanman Smith," "Life of Thomas Hooker," "Early Conversions," and "Elihu Lewis; or, The Fatal Christmas"; and, pamphlets, "Marks of Spiritual Declension," "Fifty Reasons for Attending Public Worship," "Plea for Sacred Music," "Prayer for Literary and Professional Institutions," "Tract to Spectator of a Public Execution," "Believing the Truth," "Character and Office of the Holy Spirit," "Prayer for the Holy Spirit," "Love to Divine Truth," "Preaching the Word," "The Sinner not the Christian Deranged," "Sermon on the Catastrophe of the Princeton," "Missionary Maps," "Eminent Piety and Sound Scholarship," "Duties to the Aged," "Divine Discipline

of the Christian Ministry," "Sacred Music in Religious Worship," "The Christian called Home," "God glorified in the Christian's Death," "Music as a part of Female Education," "Addresses" on Music, at Castleton, Vt., Pittsfield, Mass., and Annual Musical Convention, New York, "Discourse at Centennial of Litchfield County Consociation," "Memorial of Rev. E. C. Hooker," also many magazine and newspaper articles and tracts. Married, 1821, Oct. 10, Faith Trumbull, daughter of Jabez and Sarah (Lanman) Huntington, of Norwich, Conn. She died, Somerville, Mass., 1850, May 5, and of their six children, four survive. He married, 2d, 1850, Nov. 19, Mrs. Elizabeth Hunt (Sheldon) Lyman, of Troy, N. Y. She died, Fairhaven, Vt., 1856, Sept. 4, and he married, 3d, 1857, Dec. 28, Lucy, daughter of Philip Bayley, of Newburyport. She died, 1870, Nov. 11. He died, Fort Atkinson, Wis., of influenza, 1875, March 31, aged 80 years, 4 months, and 7 days.

HOUSE, ALBERT VAN FOSSEN, son of Rev. E. and Lydia (Sabin) House, was born "in or near" Rochester, N. Y., 1818, Oct. 14. Not liberally educated, but served for years in the army. Received Methodist licensure 1857, and was stationed at Reedsburgh, Wis. Acting pastor, Hawleyville, Iowa, 1860-2, April, and ordained 1860, Aug. 26. Acting pastor, Glenwood, Ia., 1862, April, to 1865, July; Quincy, Fontanelle, and Nevinville, 1865, July, to 1866, September; Monticello, Minn., 1866, September, to 1867, March; Princeton, Minn., 1867, March, to 1868, March; Otho, Ia., 1868, July, 1870, March; Manson, Ia., 1870, April, to 1874, August; Lawler, Ia., 1874, Aug. Married, in early life, a Mrs. Smith. Two children are living. He married, 2d, 1855, Sept. 15, Mary F. Sherman, of Galesburg, Ill., who, with nine children, survives him. He died of asthma and influenza, in Lawler, 1875, May 27, aged 56 years, 7 months, and 13 days.

HUDSON, CYRUS, son of Barzillai and Anna (Dunning) Hudson, was born, Dorset, Vt., 1800, June 30. Preparatory studies with Rev. William Jackson, and at Castleton Academy. Graduated, Middlebury College, 1824. Taught at Salina, N. Y., 1824-26. Studied theology at Auburn Theological Seminary, in the class of 1828, but did not graduate. Ordained evangelist, Scipio, N. Y., 1830, Feb. 2. Acting pastor, Milan, N. Y., and Groton, to 1831. Installed, Canaan Four Corners, N. Y., 1831, March 2; dismissed, 1834. Acting pastor, Curtisville, Stockbridge, 1833, May, 1837. Agent American Tract Society, in Western New York, 1837-9. Installed Pres. Church, Mt. Morris, N. Y., 1839; dismissed, 1847. Installed, Dorset, Vt., 1847, Oct. 27; resigned, 1853, but not formally dismissed until 1860, Dec. 25. Agent of Middlebury College, 1853-55. Acting pastor, Elizabethtown and Lewis, N. Y., 1856-61. Without charge, Rutland, Vt., 1861-68, and later, with daughters, in Belvidere, and Springfield, Ill. Married, 1829, Jan. 23, Eliza, daughter of Rev. Daniel and Anna (Jagger) Marsh, of Bennington, Vt., who, with three of seven children, survives him. He died of no particular disease, Springfield, Ill., 1875, Dec. 11, aged 75 years, 5 months, and 11 days.

HURLBUT, JOSEPH, son of Samuel and Matilda (Denison) Hurlbut, was born, New London, Conn., 1799, Aug. 23. New London and Colchester

Academies. Graduated, Yale College, 1818, and Princeton Theological Seminary, 1822, having spent one year at Andover. Licensed 1822, March 23. Supplied First Presbyterian Church, Brooklyn, N. Y., six months. Ordained, Third Presbyterian Church, Albany, N. Y., 1823, Oct. 25. Dismissed, 1824, Oct. 17. Without charge, New York, 1824-32, assisting in the labors of the American Tract and Home Missionary Societies. Acting pastor, Second Congregational Church, New London, Conn., 1833-37. Missionary to remnant of Pequot tribe of Indians, at Mohegan, 1838-62. Post chaplain at Fort Trumbull, 1863, May, to 1867, May. Married, 1824, June 16, Mary Crawford, daughter of Peter and Mary (Cruikshanks) Hatrick, of New York City, who survives him, with seven of eleven children. Died suddenly, of heart disease, in New London, 1875, June 5, aged 75 years, 9 months, and 13 days.

JAMES, HORACE, son of Dea. Galen and Mary Rand (Turner) James, was born, Medford, Mass., 1818, May 6. Phillips Academy, Andover. Graduated, Yale College, 1840, and Andover Theological Seminary, 1843, having spent his second seminary year at New Haven. Ordained, Wrentham, Mass., 1843, Nov. 1; dismissed, 1853, Jan. 15. Installed, Old South Church, Worcester, 1853, Feb. 3; dismissed, 1863, July 2. Chaplain, Twenty-fifth Regiment Mass. Volunteers, 1861, Oct. 28, to 1864, Feb. 19. Assistant Quartermaster and Superintendent of Freedmen, North Carolina, until 1866, Jan. 8, but remained South a year longer. Installed, First Church, Lowell, 1867, Oct. 31; dismissed, 1870, Dec. 13. District Secretary, American and Foreign Christian Union, in New York, 1871. Acting pastor and pastor-elect, Greenwich, Conn., 1872. Travelled abroad 1872-3, and spent the winter 1873-4 South. Without charge, Boylston, Mass., 1874-5. He published a "Thanksgiving Sermon," 1846; "Wrentham Jubilee," 1850; and several Reports and Lectures on Education. Was a proprietor and associate editor of *The Congregationalist* from 1867, and wrote often for its columns. He married, 1843, September, Helen, daughter of Gen. David and Corinna (Aldrich) Leavitt, of Boston, who, with one daughter of their seven children, survives him. Died in Boylston, of consumption, 1875, June 9, aged 57 years, 1 month, and 3 days.

KIMBALL, DAVID, son of David and Priscilla (Herrick) Kimball, was born Hopkinton, N. H., 1791, March 18. Phillips Academy, Andover. Graduated, Yale College, 1818, and Andover Theological Seminary, 1821. Ordained, Presbyterian Church, Martinsburg, N. Y., 1822, June 27, and he organized a church in Lowville, of which he had pastoral charge; dismissed, 1831. Installed, Plainfield, Mass., 1831, March 2; dismissed, 1835, January. Editor *New Hampshire Observer*, Concord, 1835-43. Proprietor *Dartmouth Press*, Hanover, from 1845-66. Also, acting pastor, Hanover Centre, 1845-8, and Weathersfield Centre, Vt., 1851-5. Without charge, Rockford, Ill., 1867. Married, 1822, Aug. 6, Elizabeth Epes, daughter of Nathaniel and Elizabeth (Epes) Carter, of Newburyport, who, with one only of five sons, survives him. Died in Rockford, suddenly, 1875, Feb. 8, aged 83 years, 10 months, and 21 days.

KING, BERTIAH, was born Coeymans, N. Y., 1805, Oct. 11. Early life in medical practice. Ordained 1857, May 13, at Napoleon, Mich. Acting pastor, Napoleon, Mich., 1857-60; Milton, Wis., 1860-3; Boscobel, 1864-8; Oak Grove, 1868-70. Without charge, Milwaukee, 1870-71. Acting pastor, Garnavillo, Iowa, 1871-72; National, 1872-75. Married, 1st, 1829, Aug. 26, Miss Mary Ann Millard, daughter of Dea. Jesse and Lucinda (Loomis) Millard, at Milan, N. Y. She died at Milwaukee, Wis., 1871, Jan. 22. They had one daughter. Married, 2d, 1873, Nov. 18, Mrs. Polly Alvira Johnson, daughter of Amos and Polly (Brown) King, at Milan, N. Y. Died, National, Iowa, of heart disease, 1875, Jan. 19, aged 69 years, 8 months, and 29 days.

LACY, EDWARD SILAS, son of David and Rowena (Foster) Lacy, was born in Galway, N. Y., 1826, Nov. 27. Fitted for college at Starkey Academy. Graduated Hamilton College, 1850, and Auburn Theological Seminary, 1853. Ordained at Syracuse, by Onondaga Presbytery, 1854, April 12. Acting pastor, Crescent City, Cal., 1854-5. Installed, First Congregational Church, San Francisco, 1856, July 6; dismissed, 1865, Oct. 3. Travelled in Europe two years; spent four years on a farm near Martinsburg, Va.; then, with better health, returned to California, and was pastor of the independent "Divinity Church," Brooklyn, 1871-4. Married, 1859, Dec. 6, Lucy Hill, daughter of Charles and Isabella (Hill) Borland, of Montgomery, N. Y., who, with one son and two daughters, survives him. Died in St. Helena, Cal., of consumption, 1875, Aug. 23, aged 48 years, 8 months, and 26 days.

MAILE, JOHN, son of John and Mary Maile, was born in Fen Drayton, Cambridgeshire, England, 1812, Jan. 16. In Borough School, London, 1830-2. Teacher 1843-50. Came to this country 1850, and pursued farming and teaching. In 1865 left a Baptist Church in New York, and helped organize Congregational Church, East Johnstown, Mich. Ordained evangelist, 1872, Jan. 17, and was acting pastor, E. Johnstown, one year. Married, 1835, Mary, daughter of James and Mary Louton, of Dry Drayton, England. Two only, of their seven children, living, one being Rev. John L. Maile, of Cheboygan, Mich. Died at Addison, Mich., of bronchitis, 1875, July 17, aged 63 years, 6 months, and 1 day.

MANN, ROYAL, son of John and Lucy (Dutton) Mann, was born Orford, N. H., 1805, Nov. 6. Graduated, Dartmouth College, 1829, and Auburn Theological Seminary, 1834, having spent two years in Union Theological Seminary. Teacher, New York City, 1834-8. Ordained, Marion, N. Y., 1839, March 10; also, teacher of Greek and Latin, Marion Collegiate Institute, three years; dismissed and installed, successively, at Chili, N. Y.; Presbyterian Church, Webster, N. Y.; again at Marion, and the Presbyterian Churches, Hector and Penfield, N. Y. Married, 1st, 1839, Oct. 13, Sarah P., daughter of Elisha Lee, of Clinton, N. Y.; 2d, 1861, Jan. 31, Mrs. Mary A. Raymond, daughter of Elisha Rich, of Brighton, N. Y.; and, 3d, 1866, Oct. 16, Mrs. Laura Durfee, of Marion. Only son died in 1863, in the army. Died, Marion, 1875, Aug. 10, aged 69 years, 9 months, and 4 days.

MILES, JAMES BROWNING, D. D., son of Willard Moore and Alice (Browning) Miles, was born in Rutland, Mass., 1822, Aug. 18. Graduated, Yale College, 1849, and Yale Theological Seminary, 1854. In Andover Theological Seminary, 1852, and tutor Yale College, 1852-4. Ordained, 1st Church, Charlestown, Mass., 1855, Jan. 2; dismissed, 1871, October 2, and became Secretary American Peace Society; also of the International Code Society. Beloit College gave him the degree of D. D., in 1872. Married, 1856, Aug. 5, Julia E., daughter of Rev. Joseph and Mary C. (Hattrick) Hurlbut, of New London, Conn. Two of their three children are living. Died suddenly at Worcester, of peritonitis, 1875, Nov. 13, aged 53 years, 2 months, and 26 days.

MINER, EDWARD GODDARD, son of Benjamin Franklin and Henrietta (Bassett) Miner, was born, Roxbury, Mass., 1824, Sept. 21. Phillips Academy, Andover. Graduated, Harvard College, 1847, and Andover Theological Seminary, 1851, having taught one year. Ordained, Prairie du Lac, Wis., 1852, Feb. 12; dismissed, 1854. Acting pastor, Geneva, Wis., 1855-56. Acting pastor, Whitewater, Wis., 1858, September, — 1866, October. Acting Professor of Rhetoric and English Literature, Beloit College, 1867. Acting pastor, Geneva, 1867, September, to 1875, March. Married, 1853, May 5, Phebe Caroline, daughter of Merritt and Amelia Clark, of Baraboo, Wis., who with four of their six children survive. Died in Geneva, of mesenteric consumption, 1875, July 4, aged 50 years, 9 months, and 13 days.

MORSE, JOSIAH, M. D., son of Oliver and Sally (Haines) Morse, was born in Danville, Vt., 1798, Sept. 17. District-school education and taught seventeen terms of school. Ordained, St. Johnsbury Centre, Vt., 1833, Feb. 21; dismissed, 1843, May 3. Acting pastor, Concord, Vt., 1843, May, to 1846, April. Stewartstown, N. H., 1846, April, to 1850, May. Marquette, Mich., 1850, to May, 1851. Practised medicine, Groveton, Northumberland, N. H., from 1855. Also acting pastor, Guildhall, Vt., 1860-63. Married, 1819, Dec. 30, Jeanette, daughter of Caleb and Elizabeth Stiles, of Barnet, Vt. Of ten children, two daughters are living. Died at Groveton, 1875, June 10, aged 76 years, 9 months, 3 days.

NORTHROP, BENNETT FAIRCHILD, son of Joshua and Phebe (Fairchild) Northrop, was born in Brookfield, Conn., 1801, Oct. 16. Phillips Academy, Andover. Graduated, Yale College, 1824, and studied two years in Auburn Theological Seminary. Acting pastor, Tolland, Mass., 1827-8. Ordained, Manchester, Conn., 1829, Feb. 4; dismissed, 1850, Oct. 29. Agent American Sunday School Union, 1850-2. Installed, Griswold, Conn., 1853, July 1; dismissed, 1870, July 3. Married, 1827, May 5, Martha, daughter of Major Joseph and Rhoda Stillman, of Wethersfield, Conn. She died 1844, Sept. 17, and of her eight children three daughters survive. He married, 2d, 1845, June 24, Elizabeth C., daughter of Isaac D. and Mary W. Bull, of Hartford, who survives him. Died, Griswold, Conn., of softening of the brain, 1875, March 4, aged 73 years, 4 months, and 19 days.

OWEN, WILLIAM, son of Stephen and Catherine Owen, was born in

Pembrokeshire, Wales, 1844, Oct. 23. Congregational Memorial College, Brecon, 1868-70. Ordained, Coalburgh, Ohio, 1870, Sept. Married, 1870, a daughter of Rev. W. Williams. Died, Coalburg, of consumption, 1875, June 14, aged 30 years, 7 months, and 22 days.

PRATT, ALMON BRADLEY, son of Miner and Mary (Mallory) Pratt, was born in North Cornwall, Conn., 1812, June 3. Preparatory studies in South Cornwall. Entered Yale College, but failing health compelled him to leave. Two years, 1839-41, in Union Theological Seminary. Ordained evangelist, Genesee, Mich., 1852, April 13. Acting pastor there, 1852-65. Without charge, Flint, Mich., 1865-68; Berea, Kentucky, 1868-73. Acting pastor, Camp Creek, Nebraska, 1873, September, to 1875, December. Married, 1841, Aug. 11, Amanda, daughter of Dea. Noah and Elizabeth Rogers, of North Cornwall, Conn., who, with three of five children, survives him. Died of heart disease, Camp Creek, Neb., 1875, Dec. 28, aged 63 years, 5 months, and 25 days.

ROWE, AARON YOUNG LANE, son of William and Mary (Pike) Rowe, was born in Bath, N. Y., 1817, Nov. 23. Education in Bath. Ordained evangelist, Lawrence, Mich., 1850, October [or 1844 (?)]. Acting pastor, Lawrence, Mich., Hartford, Mich., 1854-57; Watervliet, Mich., 1857-61; Keeler, 1861. Without charge, Benton, Mich., 1862. In the army as second lieutenant, 4th Michigan Cavalry, and chaplain, 122d colored regiment. Acting pastor, Corpus Christi, Texas, 1866, and installed there 1871, Dec. 1; dismissed, 1873. Acting pastor, Savannah, Ga., 1873. Married, 1844, Aug. 12, Mary, daughter of Thomas and Elizabeth (Fisher) Vanness, of Urbana, N. Y. She survives, with four children. Died in Savannah, 1875, July 16, aged 57 years, 7 months, and 23 days.

SANFORD, DAVID, son of Philo and Lydia (Whiting) Sanford (grandson of Rev. David S., of Medway), was born in Medway, Mass., 1801, Aug. 28. Studied in Bradford Academy. Graduated, Brown University, 1825, and Andover Theological Seminary, 1828. Ordained, Newmarket, N. H., 1828, May 28; dismissed, 1830, June 22. Installed, Village Church, Dorchester, Mass., 1830, July 14; dismissed, 1838, Sept. 17. Installed, Village Church, Medway, 1838, Oct. 3, and was senior pastor until death. Published a sermon before Norfolk Co. Education Society, 1840; Sermon to Young Men, 1848; Sermon to Young Ladies, 1849, and Funeral Sermon of Mrs. James B. Wilson, 1850. Married, 1st, Sarah P., daughter of Obed and Sarah (Parkhurst) Daniels, of Hopkinton, Mass. She died 1860, Jan. 2, and he married, 2d, Mrs. Adeline D. Patrick, daughter of Isaac and Polly (Rice) Davis, of Northboro', Mass. Seven of his nine children are living. He died of consumption, 1875, Dec. 17, aged 74 years, 3 months, and 20 days.

SEGUR, SETH WILLARD, son of Joseph and Martha (Briggs) Segur, was born in Chittenden, Vt., 1831, Dec. 24. Royalton Academy. Graduated, Middlebury College, 1859, and Auburn Theological Seminary, 1862. Ordained evangelist in Pittsfield, Vt., 1862, May 28. Acting pastor, Tallmadge, Ohio, 1862, June, until installed, 1867, Feb. 6; dismissed, 1871, April 30. Installed, Evangelical Church, Gloucester, Mass., 1871, June

14; dismissed, 1873, Feb. 15. Installed, West Medway, Mass., 1873, May 7, and died in office. Married, 1859, Sept. 13. Ellen, daughter of William and Czarina (Cole) Blossom, of Pittsfield, Vt., who with one son survives. Published "The Relation and Responsibilities of Pastor and People," and sermons on "The True Manhood," "The Nation's Hope," and "National Blessings and Duties." Died while on a visit to his former flock in Tallmadge, Ohio, of typhoid fever, 1875, Sept. 24, aged 43 years and 9 months.

STARR, JOHN WOLCOTT, son of John S. and Lydia A. (Lay) Starr, was born in Guilford, Conn., 1848, March 9. Guilford Institute. Graduated, Yale College, 1871, and Theological Seminary, 1874. Ordained evangelist, Guilford, Conn., 1874, June 18. Acting pastor, Stewartstown, West, N. H., until death. Died of lung fever, 1875, June 22, aged 27 years, 3 months, and 13 days.

STRATTON, ROYAL BYRON, son of Daniel P. and Lucinda (Judd) Stratton, was born in Potsdam, N. Y., 1827, Jan. 10. Studied in Potsdam Academy and with Dr. Brainerd. Ordained, Methodist, in 1848, Rome, N. Y., and stationed at Lawrenceville, Moira, and Malone. Sacramento, Cal., 1851-3, and Yreka, 1854; Little Falls, N. Y., 1858-9, and Albany. Chaplain 16th Regiment New York Volunteers. Installed, Congregationalist, Great Barrington, 1864, March 1; dismissed, 1866, December. Installed, Old South Church, Worcester, Mass., 1867, Jan. 2; dismissed, 1872, April 25. Married, 1848, Lucia L., daughter of Benjamin and Mary P. Lane. Four children. He died in Worcester Lunatic Hospital, of paralysis of brain, 1875, Jan. 24, aged 48 years and 14 days.

THOMAS, WILLIAM JONES, son of Edmund and Mary (Jones) Thomas [she was a daughter of the Rev. David Jones], was born in Cwm-avon, Glamorganshire, Wales, 1839, July 11. He was a miner when he began to preach. Ordained, Shenandoah, Penn., 1872, Feb. 18, and died in office. Married, 1st, 1863, July, Ann, daughter of David and Martha Evans, of Cwm-avon, Wales. She died 1867, Aug. 31, at the same place, and he married, 2d, Margaret, daughter of William M. and Winifred Jones, of Shenandoah, Penn., who survives him, with four children, two by his first wife. Died of bilious fever, 1875, June 22, aged 35 years and 11 days.

THOMPSON, WILLIAM AUGUSTUS, son of Prof. William and Eliza W. (Butler) Thompson, was born East Windsor Hill, Conn., 1838, Nov. 17. East Windsor Academy. Graduated, Dartmouth College, 1860, and Hartford Theological Seminary, 1863. Clerk in the United States Treasury Department, Washington, D. C., 1863, November, to 1866, July. Ordained, Conway, Mass., 1868, Sept. 30; dismissed, 1872, Jan. 29. Installed, Old South Church, Reading, Mass., 1872, Feb. 14, and died in office. Married, 1871, Feb. 9, Maria, daughter of Rev. David and Eliza (Walker) Dobie, of Montreal, Canada. Died of typhoid dysentery, 1875, Sept. 17, aged 36 years and 10 months.

TOOTHAKER, HORACE, son of Eben and Eleanor (Bell) Toothaker, was born Oldtown, Me., 1833, Feb. 12. Kimball Union Academy, Meriden,

N. H., and three years in Dartmouth College, but did not graduate. Taught in Athol, Mass. Graduated, Bangor Theological Seminary, 1861. Ordained evangelist, Boothbay, Me., 1861, Sept. 5. Acting pastor there to 1864. Installed, New Sharon, Me., 1864, Oct. 19; dismissed, 1872, Sept. 3. Acting pastor, Deering, Me., 1872, Oct. 1, to 1873, September. Married, 1861, Aug. 22, Lucy M., daughter of Ward and Mehitable Richards, of West Bridgewater, Mass. Two children living and one deceased. He died of consumption, in Albany, Ga., where he had gone seeking health, 1875, March 1, aged 42 years and 17 days.

TOPLIFF, STEPHEN, son of Cyrus and Mary (Streeter) Topliff, was born in Wellington, Conn., 1796, Nov. 9. Phillips Academy, Andover. Graduated, Yale College, 1825, and Yale Theological Seminary, 1828. Acting pastor, Westfield Church, Middletown, Conn., 1827, October, to 1828, October. Ordained evangelist, North Branford, Conn., 1828, Oct. 15. Installed, Westfield, 1829, May 27; dismissed, 1838, Oct. 3. Teacher, Columbus, O., 1838-40. Installed, Oxford, Conn., 1841, Sept. 1; dismissed, 1860, July. Without charge, Cromwell, Conn. Married, 1838, Oct. 14, Almira, daughter of Seth and Molly Wilcox, of Westfield Parish, Middletown. Two children. Died in Cromwell, Conn., of dysentery, 1875, Aug. 7, aged 78 years, 8 months, and 28 days.

TRACY, IRA, son of Joseph and Ruth (Carter) Tracy, was born in Hartford, Vt., 1806, Jan. 15. Fitted for college under his elder brother, Rev. Joseph Tracy, D. D. Graduated, Dartmouth College, 1829, and Andover Theological Seminary, 1832. Ordained evangelist, Hartford, Vt., 1832, Oct. 26. Sailed from New York, a missionary of the American Board of Commissioners for Foreign Missions, for China, 1833, June 15; reached Canton Oct. 26, and Singapore 1834, July 24. Failing health compelled him to visit India, 1839, November, and to return to this country, 1841, August. Acting pastor, Franklin Mills, O., 1846-9, and Streetsborough, O., 1849-51; Blake's Prairie [now Bloomington], Wis., 1851, October. Installed there, 1853, dismissed, 1856, March. Acting pastor, Spring Valley, Minn., 1856, September, to 1861, March. Without charge, Bloomington, Wis., on a farm, since 1861. He published "Duty to the Heathen," "Errors of Swedenborg," "The Mode of Baptism," and "The Christian's Inheritance." Married, 1835, Jan. 15, in Singapore, Adeline, daughter of Alfred and Sarah (Gilbert) White, of West Brookfield, Mass. She died in Streetsborough, O., 1851, April, leaving three children, of whom Rev. Alfred E. Tracy is one. He married, 2d, 1852, Oct. 28, Mrs. Elizabeth C. Gleason, daughter of Jesse and Rebecca (Thomas) Charlton, of East Windsor Hill, Conn. Died in Bloomington, of paralysis, 1875, Nov. 10, aged 69 years, 9 months, and 26 days.

TRASK, GEORGE, son of Jeremiah and Hannah (Wallis) Trask, was born in Beverly, Mass., 1796, Aug. 26. Gorham, Me., Academy. Graduated, Bowdoin College, 1826, and Andover Theological Seminary, 1829. Ordained, Framingham, Mass., 1830, Sept. 15; dismissed, 1836, April 27. Installed, Warren, Mass., 1836, Nov. 23; dismissed, 1847, April. Installed, Fitchburg, Mass., 1847, July 21; dismissed, 1849, June 18. With-

out charge, in Fitchburg, from that time, engaged in temperance and anti-tobacco labors. He published about one hundred and forty tracts and two books, "The Anti-Tobacco Campaigns," and "Uncle Toby." Married, 1831, April 15, Ruth Freeman, daughter of Asa and Nancy (Quincy) Packard, of Lancaster, Mass., who survives him. Six children. Died in Fitchburg, of heart disease, 1875, Jan. 25, aged 69 years, 6 months, and 30 days.

TUCKER, MARK, D. D., son of David and Eunice (Tallman) Tucker, was born Whitestown, N. Y., 1795, June 7. Preparatory studies in Whites-town. Graduated, Union College, 1814. Studied theology with Pres. E. Nott, D. D. Ordained, Stillwater, N. Y., 1817, Oct. 8; dismissed, 1823 or '24. Installed colleague with Rev. Solomon Williams, Northampton, Mass., 1824, March 10; dismissed, 1827, Aug. 16. Installed, Second Presbyterian Church, Troy, N. Y., 1827, Oct. 31; dismissed, 1837, Oct. 31. Installed, Providence, R. I., Beneficent Church, 1837, June 30; dismissed, 1845, Sept. 24. Installed, Wethersfield, Conn., 1845, Oct. 15; dismissed, 1856, March 24. Installed, Vernon, Conn., 1857, April 15; dismissed, 1863, April 1. Without charge, Ellington and Old Saybrook, Conn., and after 1865, Wethersfield. Williams College gave the honorary degree of D. D. in 1831. He was chosen a director of the American Home Missionary Society in 1832, and a vice-president in 1844, and was a corporate member of the American Board of Commissioners for Foreign Missions from 1838. Married, 1818, Feb. 19, Harriet Selden, daughter of Capt. Russell and Hannah (Sill) Lord, of Troy, N. Y. She died in Providence, R. I., 1841, Aug. 22, and he married, 2d, 1843, April 24, Eliza Palmer, daughter of Hon. Nathan Fellowes and Elizabeth (Palmer) Dixon, of Westerly, R. I., who died 1867, Aug. 31. Of ten children — three by second wife — seven survive him. Died of paralysis, in Wethersfield, 1875, March 19, aged 79 years, 9 months, and 12 days.

TYLER, WILLIAM, son of Ebenezer and Mary (French) Tyler, was born, Attleboro', Mass., 1789, Jan. 7. Taunton Academy. Graduated, Brown University, 1809. Studied theology with Dr. Emmons. Ordained colleague with Rev. Simeon Williams, South Weymouth, Mass., 1819, Feb. 24; dismissed, 1831, Oct. 17. Installed, South Hadley Falls, Mass., 1832, Aug. 10; dismissed, 1840, Feb. 4. Without charge, Amherst, Mass., 1839-47, but serving the Home Missionary Society much of the time, preaching in Pelham, New Salem, Erving, and Shutesbury, and agent of the college for a short time. Removed to Northampton in 1847 (where for two years he was proprietor of the *Northampton Courier*); to Pawtucket, R. I., 1852, and to Auburndale, Mass., 1863. Trustee of Mt. Holyoke Female Seminary from its foundation to 1852, and represented Pawtucket in Mass. Constitutional Convention, 1853. Married, 1813, July 1, Betsey, daughter of Jacob and Tryphena Balcom, of Attleboro'. She died in Weymouth, 1822, June 9, leaving one son, still living. He married, 2d, 1825, Nov. 19, Nancy Whiting, daughter of Ebenezer and Nancy (Whiting) Newell, of Natick, Mass., who died, 1876, Feb. 14. Six of her eight children are now living. Died in Auburndale, Mass., 1875, Sept. 27, aged 86 years, 8 months, and 20 days.

UNDERWOOD, HENRY BEMAN, son of Rev. Almon and Henrietta (Platt) Underwood, was born, Poughkeepsie, N. Y., 1839, Dec. 25. Monson, Mass., Academy. Graduated, Williams College, 1862, and Andover Theological Seminary, 1865, having spent two years in Union Theological Seminary. Ordained, Ringwood, Ill., 1866, Jan. 19. Acting pastor there, 1866-7; East Longmeadow, Mass., 1867-9; Marlboro', N. H., Baxter Springs, Kansas, 1869-70. Installed, Hillsboro' Bridge, N. H., 1871, March 7; dismissed, 1872, July 7. Acting pastor, Algona, Iowa, 1873. Married, 1875, July 8, Emily, daughter of Capt. Elkana and Sarah (Willey) Rich, of Wakefield, Mass. Died in Algona, of typhoid pneumonia, 1875, Sept. 2, aged 35 years, 8 months, and 8 days.

VERMILYE, ROBERT GEORGE, D. D., son of William W. and Mary (Montgomery) Vermilye, was born in New York City, 1813, March 2. Graduated, Columbia College, 1831. Teacher in College Grammar School till 1835. Classical instructor, 1835-7, and adjunct professor, with Dr. Charles Anthon, of Greek and Latin, 1837-43. Ordained, Presbyterian Church, German Valley, N. Y., 1843, July 25; dismissed, 1846. Installed, Congregational Church, Clinton, N. Y., 1846, June 10; dismissed, 1857, November. Professor of Theology, East Windsor and Hartford Theological Seminary, 1857. Received the degree of D. D. from his Alma Mater, 1851. Married, 1836, March 31, Anna Maria, daughter of Gen. Richard and Elizabeth (Van Bergen) McCarty, of New York City. She died 1843, Oct. 2. Of their three children, two survive. He died in East Lyme, Conn., 1875, July 4, of heart disease, aged 62 years, 4 months, and 2 days.

WARD, JAMES WILSON, Jr., son of Rev. James Wilson and Hetta Lord (Hayes) Ward, was born Abington, Mass., 1836, Dec. 1. Abington High School. Graduated, Amherst College, 1860, and Andover Theological Seminary, 1865. Acting pastor, West Newbury, Mass., 1865, July, to 1866, June; N. Bridgewater, Mass., 1866-7. Ordained evangelist, 1868, Oct. 15, in Middleborough, Mass. Acting pastor, Rochester, Mass., 1868, October, to 1870, November; and Laconia, N. H., some months, until ill health compelled him to leave his work. Published "Musings over a Cup of Tea." He died of paralysis, Schuylkill Haven, Penn., 1875, Oct. 25, aged 38 years, 10 months, and 24 days.

WILLIAMS, STEPHEN, son of John and Sarah (Parsons) Williams, was born, Sandisfield, Mass., 1798, Nov. 9. [His father was son of Rev. Stephen Williams, 66 years the pastor of Longmeadow, Mass., and grandson of Rev. John Williams, the famous "Indian Captive," of Deerfield, Mass.] Shoreham Academy. Entered Middlebury College, but failing health compelled him to leave during his Junior year. Studied theology with Rev. Josiah Hopkins, D. D., of New Haven, Vt. Preached in Hubbardton, Vt., 1826, and in Holley, Ogden, Parma, and Green, Western New York. Ordained early in 1831, at Hubbardton, Vt. Acting pastor there, 1831; Timmouth, 1832-36; Clarendon, 1836-42; and, after a year or two, at Hubbardton. Without charge, Orwell and Clarendon. Married, 1st, 1827, May 3, Paulina Bascom, of Ogden, N. Y. by whom he had two sons and two daughters. She died, 1843, April 4, and he married, 2d, 1844, April

30, Fanny E. Hurlbut, of Benson. She died at Orwell, 1856, Sept. 13, leaving one daughter. He died, after all his children, Clarendon, 1875, March 31, aged 76 years, 4 months, and 22 days.

YOUNG, JOHN KIMBALL, D. D., son of Nathaniel and Betsey (Kimball) Young, was born, Dover, N. H., 1802, March 22. Dover Academy. Graduated, Dartmouth College, 1821. Taught, Dover Academy; and in Charleston, S. C., 1824, January, to 1827, July. Graduated Andover Theological Seminary, 1829, and ordained in Boston, 1829, Sept. 24. Agent of American Education Society, 1829-31. Installed, Laconia, N. H. [then Meredith Bridge], 1831, Nov. 29; dismissed, 1867, Feb. 12. Acting pastor, Hopkinton, N. H., 1867, June, to 1874, November. Received the honorary degree of D. D. from his Alma Mater, 1859. Corporate member, American Board of Commissioners for Foreign Missions, from 1842. Trustee, New Hampshire Missionary Society, 1846-58 and 1861-73. Trustee, Gilmanton Academy and Theological Seminary. Corresponding Secretary, New Hampshire General Association, 1851-61, and Moderator, 1866, at Dover. Member, New Hampshire Historical Society from 1849. Married, 1833, March 19, Mary Willard, daughter of Ebenezer and Mehitabel (Sheafe) Smith, of Durham, N. H., who survives him, with one daughter (deaf and dumb) of their five children. Died in Laconia, of pneumonia, 1875, Jan. 28, aged 72 years, 10 months, and 8 days.

SUMMARIES.

Nativity. — Connecticut, 13; England, 2; Indiana, 1; Maine, 4; Massachusetts, 14; New Hampshire, 5; New York, 11; Ohio, 1; Scotland, 1; South Carolina, 1; Vermont, 5; Wales, 4.

Seminary. — Andover, 16; Auburn, 7; Bangor, 2; Congregational Memorial, Eng., 1; Evanston, 1; Hartford, 2; Homerton, Eng., 1; Oberlin, 1; Princeton, 2; Union, 2; Yale, 6; Private, 21.

Disease. — Bilious Fever, 1; Brain Disease, 4; Bronchitis, 1; Cancer, 1; Consumption, 10; Cystitis, 2; Dysentery, 2; Erysipelas, 1; Heart Disease, 8; Influenza, 2; Lung Fever, 1; Necrosis, 1; Old Age, 6; Organic Disease of Stomach, 1; Paralysis, 3; Peritonitis, 1; Pneumonia, 9; Tumor, 1; Typhoid Fever, 1; Not specified, 6.

Average Age. — 62 years, 3 months, and 5 days.

Average Ministerial Service. — 31 years, 5 months, and 26 days.

CONGREGATIONAL NECROLOGY.

Rev. DAVIS ROBERT BARKER died at College Springs, Page County, Iowa, Oct. 22, 1875, in the sixty-third year of his age. He was born at Hope, in the State of Maine, July 16, 1813. His parents, Robert and Hannah (Minott) Barker, were of the English Puritan stock. They located in Maine, but removed with their family to Monroe, Ohio, when the subject of this notice was nineteen years of age.

Trained to habits of industry and economy, with only the educational facilities common to the masses in that early day, he yet developed in his youth a peculiar thoughtfulness, originality, independence, and decision of mind that marked him as a leading spirit. Possessed of strong convictions and a keen sense of wrong, he sympathized deeply with the oppressed, and had scarcely reached his majority when he publicly advocated the antislavery cause whenever opportunity offered. Even when sceptical in regard to Christianity, he never doubted the doctrine of universal freedom; and it was largely his activity and earnestness in that cause, bringing him, as it did, into contact with Christian workers in the same field, that became the means under God of leading him to the Saviour.

Converted at the age of twenty-five, he felt called of God to preach that gospel which he had labored to destroy. After spending three years in the Oberlin Theological Seminary, he was graduated in 1843, and was ordained Aug. 23 of the same year to the work of the ministry. He was married Aug. 24, 1843, to Amy Ann Chamberlain, and they were blessed with six children.

From the seminary he went to Johnson, Trumbull County, Ohio, where he labored two years; then he was at Canfield, Ohio, two years; for three months he acted as financial agent for Oberlin College, but preferring to preach the gospel, he went to Mercer, Mercer County, Pa., where for seventeen years he labored in the gospel both in his own church and in destitute neighborhoods around. On leaving Mercer he spent five years at Guy's Mills, in Crawford County, Pa. Thence he removed to College Springs, Page County, Iowa, where he was installed pastor of the Congregational Church October 13, 1870, and where he nobly fell at his post. He had performed his usual day's labor, after which he went to the post-office. As he turned to start homeward he fell and instantly expired.

He was noted as a man of deep piety. In him were happily blended guileless simplicity, ardent love to God, and fearless moral courage. His very presence seemed to inspire devotion and draw

the soul heavenward. His earnest words, through flowing tears, urging his brethren to faithfulness, will not soon be forgotten by them. The fact that he was a servant of God and must be about his Master's business shaped his entire life.

Gifted by nature with those mental traits which mark the reformer, after conversion he was true to God and the right. While he was bold and unfaltering in maintaining his own convictions, yet no one was more tolerant, charitable, and forgiving than he.

As an advocate of temperance and human rights he had few equals. With him the whole circle of duties centred in God. A true patriot, he was loyal to his country in the time of her peril, and labored in public and in private in her behalf. Secret societies were an offence to him. His artless soul abhorred them in all their forms. Faithful in reproving sin, his very fidelity was so manifestly prompted by love that the entire community seemed to feel that in his death they had lost a true friend. As a husband and father he was affectionate, kind, and true; as a pastor, faithful, sympathetic, and vigilant. His deep Christian experience, enriched by repeated family bereavements and trials, fitted him to "weep with them that weep," as well as to "rejoice with them that rejoice." He watched for souls as one that must give account. As a man he was upright, public-spirited, self-forgetful, generous, genial, condescending, and hospitable. As a student he was thorough, industrious, and persevering. As a speaker his words were with power. His style was logical rather than ornate. He spoke only what he believed, and therefore threw his whole soul into his theme with an irresistible earnestness and pathos. His ministry was an eminently successful one. The blessing of the dead "who die in the Lord" is his, and he will be found among them that "shine as the stars forever and ever."

J. T.

Mrs. CHARLOTTE AMANDA (PROSEUS) BICKFORD, wife of Rev. L. Frank Bickford, died at Lamoille, Bureau County, Ill., April 1, 1875. She was the only remaining daughter of Peter I. and Rebecca (Proseus) Proseus, and was born at Sodus, N. Y., April 2, 1840. She was married to Mr. Bickford March 21, 1872, and after three years of domestic felicity she has been called away from her childless husband and aged widowed mother. Her brother, Lieut. A. W. Proseus, distinguished himself during the civil war, and died at Gettysburg with these words upon his lips, "Comrades, stand firm! Don't yield an inch!" Mrs. Bickford, his only remaining sister, now sleeps beside him near their old home in Sodus, N. Y.

Her ardent desire for an education was gratified by an extended course of study at the academy in her native town, and at Genesee Wesleyan Female Seminary, at Lima, N. Y., where she was graduated in 1857. Her life was devoted most successfully to teaching from the time of her graduation until her marriage. Immediately upon her graduation she was chosen preceptress of Sodus Academy in her native town, which position she filled with honor and ability for five years. She was a teacher in Newark, N. J., two years, and was preceptress of the Union School, at Lyons, N. Y., for four years. She then went to Michigan, chiefly for rest; but a vacancy occurring, she yielded to solicitation and resumed her accustomed work for another year in the High School of Allegan in that State. She was converted and confessed Christ, at the age of seventeen. If we count her vacation teaching, while herself at school, she filled out nearly fourteen years of busy and exhaustive work in the school-room. Her fellow-teachers and numerous pupils universally testify to her eminent and conscientious devotion to her work. She deserved and received the affection and admiration of her pupils. Her quick intellect, thorough training, and intuitive perception of character, her Christian faithfulness and sympathy, her earnest endeavors to lead her scholars to Christ, will never be forgotten by them. Her life in the school-room had abundantly prepared her to enter the new field that opens before a pastor's wife. She was devoted to her husband, aiding and strengthening him as only a minister of the gospel needs aid and strength. At Allegan and St. John's, Mich., and for a few months at Lamoille, Ill., she enjoyed the love and confidence of the people among whom he labored. Her Sunday School classes will not forget her. Nothing was so near her heart as the salvation of old and young. Her years of school-work had made heavy drafts upon her vitality, never superabundant; a malarial fever in Michigan further undermined her constitution. She seemed to rally again in her new home in Illinois, but hopes were raised only to be disappointed; she gradually sank away to rest. The day before she died she said to her husband, who had hinted that she might not recover, "Well, if it is the Lord's will, it is all right. I have long loved my Saviour. I am not afraid to die. There is nothing to fear." Tender and appropriate funeral services were held at Lamoille, and again at the home of her childhood. This affliction cast a shadow of sadness over the Lamoille church, and the local association which met with it a few days after Mrs. Bickford's death.

R. B. H.

Dea. HORACE LINSLEY was born in Cornwall, Vt., Dec. 15, 1787, and died at his home near Millville, N. Y., Nov. 1, 1875. His father was Judge Joel Linsley, and his mother Lavina Gilbert. Among his brothers was Rev. Dr. Joel H. Linsley, once president of Marietta College, and pastor of Park Street Church, Boston, and Charles L. Linsley, a prominent lawyer of Vermont. One of his sisters was the good wife and helpmate of Rev. Truman Baldwin, who was an honored and faithful gospel laborer for many years in Vermont and Western New York. The Linsleys and the Slades lived on adjoining farms, and the future deacon and the future governor grew up together, little thinking, doubtless, of the great honors awaiting them; for it is a question whether the latter outranks the former, in the sight of heaven at least.

Cornwall in those days had two great moulding forces for good. One of these was "Father Bushnell," the pastor of the Congregational Church, and the other was "the literary society," long the pride and soul of the place. The early influences around Horace Linsley being thus unusually favorable, he seems to have profited well by them. In his youth he made a public profession of religion, and he became superintendent of the Sunday School before he was of age. He was a reading, thinking, God-fearing young man, and he developed into a leader in the church and community. For a time he was strongly moved to enter the ministry; but this was after his marriage, and he was dissuaded from it on account of his age and rising family.

Western New York was then the "promised land" with Vermonters, and thither he removed at the age of forty-four, so that his life was equally divided between the old home and the new, Cornwall and Millville. In the latter place he also became prominent, and was soon made a deacon in the Congregational Church. This office he held for more than forty years, and his Christian profession extended over about seventy years. He was early and earnest in temperance, antislavery, and other good causes. He was a strong man in body, mind, and will,—a good specimen of the Puritan race. His last appearance in the house of God was at the communion, although he was unable to serve in his office. The week before he visited the class of little ones in the Sabbath School, and with melting heart and moistened eye spoke of Jesus and gave them his patriarchal counsel and blessing. His final sickness was brief, and he died in hope and peace.

Dea. Linsley had lost three wives, and he left a widow, Electa G.,

daughter of Dea. William Lyman, of Gaines, N. Y. With her he lived more than twenty-five years, as also with his third wife, Betsy G., daughter of Daniel Samson, of Cornwall, Vt., and sister of Judge Ashley Samson, of Rochester, N. Y. His first wife and second died early. They were Temperance, daughter of Eliphalet Samson, of Cornwall; and Abigail, daughter of Judge Darius Matthews, M. D., of Cornwall. He had ten children born to him, of which all but three survive him. He gave two of his sons a liberal education; and two of his daughters married foreign missionaries, — Rev. Hyman Wilder, of South Africa, and Rev. A. B. Goodale, of Turkey. To the American Board he left a generous legacy. Thus he preached the gospel so dear to him through his children and his own speaking life, if not from the pulpit as he desired. He still brought forth fruit in old age.

C. S. S.

REV. SAMUEL GILMAN TENNEY was born in Rowley, Mass., April 12, 1793, and died in Springfield, Vt., Dec. 5, 1874, — the fifth of nine children of Nathaniel and Elizabeth (Jewett) Tenney, the former of whom died by accident, and the latter at the age of almost one hundred. His early life was spent on the paternal farm. At the age of fifteen he was apprenticed to a wheelwright in Beverly, Mass., and continued to follow that craft until the age of twenty-three.

His conversion and profession of religion are not mentioned definitely in his journal, but must have occurred before this period, for his mind was then made up to seek an education with a view to the gospel ministry, a decision seldom if ever made by an indigent youth unless the grace of God has touched the heart and induced the requisite self-consecration. He fitted for college at Meriden, N. H.; was graduated at Dartmouth College in 1823; studied theology with Rev. Walter Chapin, of Woodstock, Vt.; and was approbated as a candidate for the ministry by Windsor (Vt.) Association Aug. 10, 1824.

Commissioned as a home missionary, he soon preached a few Sabbaths in Lyndon, Vt., where he received and accepted a call to the pastoral office, and was ordained June 29, 1825. Sept. 15, 1826, he married Miss Ednah Steele, of Springfield, Vt., who survives him, by whom he had six children, three of whom died in infancy in the space of one week, and one other died at the age of thirteen. Only the two youngest are now living, — Mrs. Elizabeth L. Vaughn, of Coaticooke, P. Q., and John G. Tenney, Esq., of Minneapolis, Minn.

After six years he was dismissed from Lyndon, and afterward labored as follows: In Bakersville, Vt., acting pastor four years; in Waitsfield, Vt., pastor two years; in Hillsboro', N. H. (Centre and Bridge), pastor five years; in Wardsboro', Vt., pastor seven years; and after six months' rest in Alstead, N. H., acting pastor seven years, or until 1857, when he retired, at the age of sixty-four, from pastoral service and purchased a farm in Springfield, Vt. He, however, occasionally preached — in one case nearly two years — as supply in Sharon, Chester, Guilford, and Springfield, Vt., and Charlestown, N. H.

During these thirty-three years he enjoyed three seasons of the special and powerful outpouring of the Holy Spirit upon his labors, viz. in Bakersfield, Hillsboro', and Alstead, and less notable seasons in some of the other fields named above. He was a plain preacher, — a little too plain now and then for certain of his hearers, — and thoroughly imbued with the doctrines of grace. Beyond the preparation of a few newspaper articles his whole time was given to the work of the ministry until he retired. Perhaps his work the last seventeen years as, practically, a layman deserves a rank higher than would at first thought be accorded to it. He was an efficient and beloved trustee of the Congregational Church, and very active in all sorts of Christian labor, winning from the retiring pastor, Rev. L. H. Cobb, a hearty and very complimentary tribute to his *helpfulness, unalloyed by any hinderance whatsoever.*

Brother Tenney never had a large salary, even according to the ideas of those days, when part of the salary was paid in provisions; but he managed, notwithstanding, to lay up a little property. He was naturally weak in constitution, and in later life suffered much deprivation from bronchial and other difficulties; but his step was vigorous even until within thirty-six hours of his death. When he knew that his case was very critical; that a surgical operation might *perhaps* prolong his life — already more than fourscore years — a little, but that he was about as likely to die under the surgeon's hand, while he certainly could not survive long in his then present condition, he very quietly and calmly decided against the operation, and resigned himself to await the event, which was not long delayed. His dangerous symptoms appeared on Thursday, and his spirit was released by death on Saturday morning about eight o'clock.

He was buried from the Congregational Church on Tuesday, Dec. 8, 1874, Rev. Alfred Stevens, D. D., of Westminster, West, assisting in the services. The pastor elect gave a historical sketch of the life now closed.

P. B. F.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

*The Ministry of the Word.*¹ It would not be possible, in the small compass of three hundred pages, to present a complete system of homiletics. This Dr. Taylor has not attempted. His aim, as he modestly states it, is to set before his readers "a few first principles emphasized by experience." The twelve lectures of which the volume is made up were delivered first at New Haven on the "Lyman Beecher Foundation"; eight of them were subsequently given at Oberlin, and a yet smaller selection before the students of Union and Princeton Seminaries. The deep interest which was awakened by the delivery of the lectures was partly due, of course, to the presence and personal magnetism of the lecturer; but those who heard them will experience no disappointment when they read them. They will bear the closest perusal.

We are struck by certain marked excellences in Dr. Taylor's treatment of his theme, which those who have preceded him have failed to exhibit. In the first place, there is an unusual completeness in the range of topics presented. After discussing in his first lecture the "Nature and Design of the Christian Ministry," he follows with two lectures on the "Preparation of the Preacher," one on the "Theme and Range of the Pulpit," two on the "Qualities of Effective Preaching," as found (1) in the sermon and (2) in the preacher; one on "Expository Preaching" and another on the "Use of Illustrations," thus treating in eight lectures, in orderly and natural progression, the essential topics of a homiletic course. The remaining four lectures are a less complete presentation of themes that belong to Pastoral Theology.

In the discussion of each topic there is method and unity. Dr. Taylor has, besides popular gifts, a well-trained, scholarly mind. An analysis of one of his chapters would not suggest the table of contents of an ordinary Sunday School book.

The lectures are still more remarkable for the sound common-sense which pervades every paragraph. Dr. Taylor rides no hobby; he invents no new theories to make preaching effective: but he states with new emphasis what all feel must be true. There is a constant tendency, among young preachers especially, to imagine that the truly effective style of preaching is yet to be discovered. Every remarkable genius that makes his appearance in the pulpit is eagerly watched to see whether he be not "the great power of God." *He, at last*, they think, will tell us how to preach. But no man is so unfit to give wholesome suggestions as the man of peculiar and original gifts, specially if he owes but little to the schools: he will naturally commend his own methods, perhaps his eccentricities, and his admiring imitators will be sure to fail. Dr. Taylor's lectures are admirably fitted to

¹ See A. D. F. Randolph & Co., p. 456.

correct such notions by showing that there is no new gospel and no strikingly new way of preaching the old gospel.

We are especially pleased with the prominence which Dr. Taylor gives to the Bible in the pulpit. His lectures on the "Theme and Range of the Pulpit" and on "Expository Preaching" (concerning which his own successful experience gives him special right to speak) are worth to young ministers more than any other two in the volume. In this he uncovers the preacher's treasure-house, the source of his supplies. He makes it apparent that the man who can handle the Bible well will have enough to say and just that which the people want to hear.

Whoever takes up this volume will be charmed by the clearness and force of its style, the aptness of its illustrations, the shrewd common-sense of its practical suggestions. The author draws from his own experience some of his best hints. Thus, as a caution to theological students, who are apt to put all they know of theology into their first sermons, he tells (p. 118) how a plain, blunt man criticised his first sermon, which had dealt with justification, with faith, and with peace with God, as if he were resolved not to leave anything unsaid that could be said upon them. "On coming out of the church, one of my hearers, being asked what he thought of the sermon, replied, 'These young preachers are like young delvers; they take thundering big spadefuls!' That witness was true in my case, and I tried ever after to lighten my discourses."

Dr. Taylor discusses sensibly the mode of preparing and delivering sermons, and insists upon the careful writing of them, and in general the delivery of them from the manuscript. If Dr. Storrs' able advocacy of extemporaneous preaching was likely to set too many young ministers upon this method, Dr. Taylor's lectures will afford a wholesome check. In his opinion, "there are not above half a score of men in a century who can rise to the foremost places for usefulness and eminence through extempore speech. If you be one of them, there will be in you that impressibility which is the mark of genius, and which will force itself out at length against every obstacle. If you be not one of these, with all respect to those who differ from me on this subject, I do not hesitate to say that it will be ten times better for you and a thousand times better for your hearers that you should educate yourselves into the free use of a full manuscript." (p. 150.)

In the opening of his first lecture Dr. Taylor betrays needless diffidence by referring to his "two distinguished predecessors," and asking, "What can a man do that cometh after the king?" His book will not suffer in any important particular in the comparison, while, as a practical, sensible, forcible, finished discussion of the subject in hand, it is not equalled, as yet, by any work of its kind. It should be found in every young preacher's library.

PROF. COWLES has already a well-earned reputation as an expositor. His commentaries on the minor Prophets, Ezekiel and Daniel, Isaiah and Jeremiah, Proverbs, Ecclesiastes, the Song of Solomon and the Revela-

tion, etc., have all been characterized by sound scholarship, good common-sense, and (what is better) rare spiritual discernment. In his latest commentary on the Gospel and Epistles of John,¹ "he has given perhaps freer scope to his tendency to seize upon the more vital truths of inspiration, and to set them forth in clear, strong terms. He does not deal largely in grammatical criticism, and does not therefore meet all the wants of the scholar who reads from the original text, yet ministers will find themselves greatly helped, especially in their expository preaching, by his clear analysis and condensed statements of the scope of the various chapters. Prof. Cowles shows much skill, also, in exegetical argument. We have rarely seen a better handling of a disputed passage than his discussion of John iii: 5, — "born of water and the Spirit."

A similarly strong and sensible discussion of the bearing of the miracle at Cana on the present aspects of the temperance cause will be appreciated by those who have been confused by the arguments of ultra-reformers. Dr. Cowles finds a better basis for the doctrine of total abstinence than the theory that the wine which Christ made was not alcoholic.

The volume is enriched by an elaborate Excursus on the doctrine of the Trinity and another on the personal coming of Christ.

*Being a Christian: What It Means, and How To Begin,*² is the title of a recent issue. The style of this little book is lucid, elegant, and vigorous. It is adapted to prevent excessive attention to the subjective and emotional elements of a religious experience, and to induce a practical obedience to the laws of God. It does not omit to present Jesus as the Redeemer of our lives, and as the author through his incarnation and atonement of all our temporal blessings and heavenly hopes. He is recognized as the Saviour from the terrible retributions of sin that are eternal, and from all the fear and anxiety which a sense of guilt frequently produces in the present life. But the stress of the argument is found in the effort to show the practical side of the Christian life. It exhibits the necessity and the intrinsic excellence of that life, which, fully trusting in Jesus for forgiving mercy, concentrates its energies in the purpose of obedience to all the specific commandments of the Most High. It makes an intrepid and masterly virtue prominent among the elements of a religious character, and so heightens the dignity of the Christian vocation. Few authors have been more successful than Mr. Gladden has been in this little treatise in setting forth with felicitous and forcible phrase the inherent evil and shamefulness of sin, resistance to which, in the faith of the Lord Jesus Christ, is an heroic warfare, pursued with indomitable courage and issuing in ultimate victory. The call to Christian obedience is made to appeal to the noble sentiments of our nature, and Jesus is represented as being no more truly our gracious Redeemer than he is our blessed Lord.

¹ Published by D. Appleton & Co.

² See Congregational Publishing Society, p. 347.

HISTORICAL AND BIOGRAPHICAL.

Two books lie upon the *Quarterly's* table in which it has a right to special interest. One comes from an author whose name brought strength and grace to our editorial page from the beginning for many years ; the other, from a gentleman whose name is highly valued there now.

They differ in form, but each is of the nature of an historical essay and criticism ; each proposes to restate from contemporary records or documents the more exact truth in reference to its subject, and to bring current popular estimates to the test of candid historic inquiry. They have a common inspiration, in this centennial period, in the desire that justice be done to founders of the Colony and the Republic. One would discount something from the common estimate of Roger Williams, and the other add something to that of Israel Putnam.

It is matter for congratulation and encouragement that our Publishing Society has put its imprint on a book like *As to Roger Williams*.¹ It betokens a remembrance, which it has not always shown, of its true functions as the representative of a large and intelligent body of Christians, and its purpose to deserve their confidence by work of high character and permanent value. If it indicates what we may expect from the new secretary, the wisdom of his appointment will be vindicated.

The special occasion which suggested this essay was a petition recently presented to the legislature from sundry citizens, more zealous than well-informed, to revoke the sentence of banishment against Roger Williams.

Why was Roger Williams banished ? What was the issue between him and the Bay authorities ? The popular impression is put, not too strongly, in one of our latest histories, *The Story of Our Country*, told for the young. These words are used : " I do not think Roger Williams was any less strict in his views than they were, except he did not believe in so much tyranny over everybody's conscience. . . . He was going to declare what he believed true. Liberty of conscience was what he came to America for." In other words, he was a martyr for rights of conscience and religious liberty ! And yet he is the very man who had just been using all his power, through the Salem Church, of which he was pastor, to induce the other churches to discipline and excise the members of the General Court for their neglect to sanction a land speculation in Marblehead ! The Salem people may or may not have been quite right in thinking they should have the lands in question ; but it would be difficult to devise a more unreasonable and offensive form of uniting Church and State, or one which would involve more tyranny over conscience, than Williams's proposal contemplated.

But what are the facts in the case ? It is to be presumed that the Massachusetts authorities would know, and be honest enough to state, the grounds of their action ; and Williams admits the fairness of Gov. Haines' statement. It is brief, and as follows : —

" Mr. Williams holds forth these four particulars.

¹ See Congregational Publishing Society, p. 457.

"*First*, That we have not our Land by Pattent from the King, but that the Natives are the true owners of it, and that we ought to repent of such a receiving of it by Pattent.

"*Secondly*, That it is not lawfull to call a wicked person to Swear, to Pray, as being actions of God's worship.

"*Thirdly*, That it is not lawfull to heare any of the Ministers of the Parish Assemblies in England.

"*Fourthly*, That the Civill Magistrates power extends only to the Bodies & Goods, & outward state of men," etc.

It certainly must puzzle his modern champions and eulogists to evolve the doctrines of soul-liberty, of which in later life he came to make so much, from this official statement. And it was not for simply holding these opinions, radical as they were, and subversive of the foundations of property and authority in the still feeble colony, but for the most constant and aggressive propagation of them, that the magistrates felt called upon to act, and thus check the current.

Dr. Dexter's work must be held to have shown, among other things : —

(1.) The entire misapprehension of the nature and status of the Massachusetts Company, which the word "banishment" involves, as a legal term applied to the case, and that, with the world before him where to choose, there was no undue severity in the penalty.

(2.) The real perils in which the colony stood from foes without and within, and the necessity, at that stage of its development, that the right of exclusion should be exercised against radical disturbers.

(3.) That Williams was such a radical disturber in those years of his youth and immaturity.

(4.) That his later opinions upon liberty and conscience were too slightly involved, if at all, in this conflict to give any pretext for holding him a martyr on account of them.

(5.) That Williams's own writings and actions in later life fully vindicate the action taken by the magistrates and the principles underlying it.

(6.) That vastly more has been made of this case than its intrinsic importance deserved.

To a student of New England history this small, handsome volume will be every way most satisfactory : First, because it is a monograph. Only monographs can do full justice to great historical topics. Roger Williams and his banishment is one of the great topics of early New England history. Secondly, because the author has gone directly to original, contemporaneous authorities for his facts. It is wonderful how much light contemporaneous writers throw on the most familiar matters of history. Thirdly, because there is no attempt at dramatic effect, sensationalism, or fine writing, as it is called. We can never feel quite safe with a writer who has any of these objects in view. The temptation to sacrifice literal truth for the sake of a fine turn of a paragraph, or the production of a striking effect, is too great for this class of writers to resist. Fourthly, the student of our history, and every careful reader, will specially value this monograph, because it literally swims on notes verifying, justifying, and illustrating the text. One hundred and forty-one pages of text are sup-

ported by five hundred and seventy-nine notes, in which are countless references to original authorities, by means of which every reader can follow the author and decide for himself whether he has told the truth. We have tested this book pretty thoroughly by an examination of a considerable number of the authorities referred to, and by a somewhat extended, independent investigation of this subject, made long before this monograph was published; and we are prepared, and we think measurably qualified, to say that Dr. Dexter has given all the essential facts respecting this vexed question of Roger Williams's banishment from Massachusetts, and has fully justified the fathers of this plantation in removing him from their jurisdiction as a man "unmeet" to live in it, as a man unsafe in such a community as was this plantation when he was banished from it.

The author's conclusions are so unlike popular opinions, or, rather, habits of speaking, on this vexed question of Roger Williams, etc., that he will undoubtedly meet stern opposition, if not something worse. If those who deny the soundness of Dr. Dexter's conclusions will refute him by the same appeal to original authorities on which he rests, the world will be a gainer; but if only hard sayings about illiberality, etc., and attempts to excite popular prejudice are resorted to, the truth of history will gain nothing, while there will be a serious loss in some other directions.

Our fathers succeeded. It is no easy task, as all history shows, to plant a colony and lay the foundations of a State, and their great and marvellous success is, in general, their vindication. France and Spain had been trying the experiment for one hundred years with the most dubious results. Our fathers were statesmen, wise far beyond their day; and if they saw not all that we now see from our mountain-tops, it is base and unworthy for that reason to denounce them, — as some who assume to represent modern light and liberalism seem to find pleasure in doing.

They had come to this wilderness to make homes for themselves and their children. The chartered territory was their own as against all other Europeans, and they had every right to say who should share it with them. They saw the consequences, in that tumultuous and restless period, if all the uneasy and unbalanced minds of Europe were permitted to see an open door and a free field for all their vagaries here; they had a right to say that men who sought their hospitable shelter only to plot and disturb and unsettle, should move on, and no modern illumination entitles any man to say that the wisdom and moderation and firmness with which they exercised that right had not much to do with securing them against the plots of their enemies in England, or in making possible the harmonious and healthy development of the institutions whose foundations they were laying.

Though the primary object of the author of this monograph is to settle the question of Roger Williams's banishment, — why it was and whether it was justifiable, — yet most of the essential facts pertaining to the Quaker and Baptist persecutions by the fathers of New England may also be found in this volume. The notes and references are particularly valuable in this part of the work. Take it all in all, this monograph is a work of rare ability and excellence, — *multum in parvo*.

The value of this monograph would be increased (and it astonishes us to have occasion to say this of any book from the office of the *Congregationalist*) by the addition of an index.

*Israel Putnam*¹ is a biography, with a purpose scarcely less specific than that which animates *As to Roger Williams*.

A thoughtful student of our early history, a classmate and valued friend of Chief-Justice Chase, said in conversation ten years ago that there was no eminent name of the Revolutionary period which had grown upon him as much as Putnam's. He had long felt that there was a wide discrepancy between the fame of the man and the account which the current histories gave of his life, and that either Washington and the fathers must have been mistaken in their judgment of "Old Put," or important facts, on which it rested, must have been left to obscurity. This question has guided him in extensive reading, and with the result indicated.

Others, who look below the surface, have had the same feeling. And many felt that it was time for the truth to be restated and vindicated, when the Centennial of Bunker Hill arrived, and the historic injustice which would eliminate from any recognized position in it, the man who inspired, and, more than any other, guided that battle, took shape in the words of the eminent judge and orator, proposing to set up the statue of Prescott there, while Putnam was forgotten.

Hence, Dr. Tarbox has written, and the result is this handsome volume, a valuable contribution to our centennial literature. The author's accustomed vigor and grace of style are illustrated well in it. There is not a dull page in the book; and while there is no parade of investigation, its careful results are everywhere seen and felt.

Simply as a literary product, the work might have gained something by a broader separation of the current of narrative from the various questions and discussions which are carried along with it; but judged from the standpoint of the author, and his manifest purpose in writing, any such remission of controverted points to Notes or Appendix was impossible. It could have amounted to nothing more than a thin attempt to disguise the manifest and admitted inspiration of the work, which is much more honest and true to itself as it is.

We deem the main positions of the author well taken and sustained, and that they must modify the judgments which have been current for forty years in the histories and literature of the subject. Certainly, whoever shall now rewrite the history of the Revolution (and neither Frothingham, Bancroft, nor Judge Devens has given it a final shaping) must take Dr. Tarbox's investigations into account, and accept their results or prove their unsoundness.

He has shown the extreme improbability that the American army in Cambridge was a headless mob of State forces; that the trained soldiers of the French and Indian War would have remained a day in that condition practically, in the face of the British army, or that they would have undertaken such an expedition to Bunker Hill without a recognized leader. He shows

¹ See Lockwood, Brooks & Co., p. 458.

from previous events that Putnam could and did command such expeditions, and soldiers from all the colonies; that, from the known opinions of the few general officers, the plan of the expedition was most likely to have been Putnam's, and that therefore he was its most natural and almost necessary commander; that his position on the field is anomalous and incomprehensible on any other theory; and that the pictures soon after engraved in Philadelphia and in London, the British accounts, and all the early reports and narratives, make Putnam commander, except that a few fall into the natural but demonstrable error of supposing Warren was in that position.

Other points in the case are that Prescott's name is never connected with the general command beyond the redoubt, until very recent days; that the assaults made on Putnam's conduct in 1818, and so successfully refuted by Judge Lowell, Col. Sweet, and Daniel Webster, all implied that Putnam was the responsible commander, and, for that reason, he only was exposed to them; and that he secured at once and retained the confidence and friendship of Washington, Congress, and the country, as he could not have done if he had shown himself the incapable and unworthy man which some depict him. On the other hand, if Prescott stands rightly, as some pamphleteers and orators say, the one conspicuous figure of that great day for bravery and conduct, the neglect which he suffered at the hands of his contemporaries is unparalleled: he was never promoted. A worthy man, but not a great soldier, it is a special misfortune that others have sought to crown him with laurels not his due.

Forty Years in the Turkish Empire; or, Memoirs of Rev. William Goodell, D. D.,¹ is the double title of a recent work. Missionary biographical literature has occupied a large field since the commencement of modern missions. The partiality of friends, the romance of foreign adventure, the not unnatural nor very blameworthy ambition of missionary men themselves, have done more or less to push enterprise in this direction. But while many of these biographies have been doomed to a limited circulation and an early oblivion, there have been those which, like the giants of the forest, have withstood all the storms, and, while witnessing decay on every side, have happily decided favorably the question of their own longevity.

We believe the book named above will belong to this latter class. No Missionary Board can tell the future of any servant of theirs sent to a foreign land. There is risk always. Men do not develop at once. Strangeness of new scenes, unexpected events, unthought-of outbursts of human depravity, the loss of that stimulus to piety and that supporting strength which Christian society at home affords, such things combine to put to a most severe test the new-comer upon pagan ground; and it is not strange that, now and then, there should be an unhappy failure.

But every ordeal has been triumphantly passed by the subject of the biography before us. Forty years in the Turkish Empire were "forty years in the wilderness," and all the while, with little reserve, it could be said, "His eye was not dim nor his natural force abated." The youthful

¹ See Robert Carter & Brothers, p. 83.

hero, putting on the harness, became the hoary veteran of seventy-five, putting it off with all the honors of a never-failing fidelity to the great Captain of Salvation.

While we have been struck with the remarkably good common-sense and practical judgment of Dr. Goodell, shown for near half a century in all his intercourse with every diversity of men, and have admired his never-tiring industry, we have been more impressed than in any other missionary biography with the spirit of joy and gladness which seemed to be the daily sunshine of his heart. In the midst of every form and variety of temptation and trial incident to missionary life, there was a buoyancy of spirit, a cheerfulness, a power of getting good out of evil, of giving a golden fringe to every dark cloud, "a power to diffuse gladness all around him whatever might be the impending gloom," seen in him such as we have never seen before in missionary life. There was a never-failing fountain of humor in the man, — bubbling up and sparkling and running over, — which gave him always a sunny face, made him speak sunny words, and shed sunlight on every dark and sad heart around him. In the most serious of moods and circumstances his genial spirit, "lighting up smiles in the aspect of woe," would turn the gloom of all around him into the brightness of the morning. Some of his more sedate and grave missionary friends were at times disposed kindly to chide their humorous fellow-servant. One of these once said, "Brother Goodell, do you expect to go to heaven *laughing*?" — "I don't expect to go there *crying*!" was the prompt reply. Yet in all his mirthfulness there was no lack of earnestness or of the deepest spirituality.

We believe he lived the longer through his Christian, sanctified good humor; did more work, and did it better, and gave all around him a more truthful and inspiring idea of the power of the gospel to promote human happiness.

A most satisfactory and enduring monument of the greatness and value of Dr. Goodell's labors is the translation of the entire Scriptures into the Armenio-Turkish language. This vast work has already had a wide circulation, and is a basis, ample and effectual, for the increasing spread of the kingdom of Christ in the Mohammedan Empire.

After his forty years abroad Dr. Goodell arrived in this country in 1865, and spent the evening of his eminently useful life among his children, maintaining remarkable activity in all the walks of Christian usefulness, his last work, at seventy-five, being that of a teacher in a Sabbath School Bible-class. He died in Philadelphia, Feb. 16, 1867, leaving behind him a most precious memory.

HUGH MILLER was one of the comparatively few men whose personal history is so extraordinary that almost everything pertaining to it has an interest to the world. That a common stone-mason, born and reared in an obscure village in the north of Scotland, and enjoying only the most limited means of education, should, by the mere force of his own genius, have developed himself till he came to rank among the most eminent

scientists of his time ; that he should have attained a culture that made him one of the ablest of writers, broad in his views, clear, keen, and trenchant in his style, and as an editor commanding in his influence : all this may very well be wondered at. The chief incidents in the life of such a man deserve to be widely known, not merely as remarkable in themselves, but as likely to afford stimulus and encouragement to others.

As Mr. Miller's works still keep their place among standard books, and require to be reissued, it is fit that these volumes containing his life and letters¹ should go with the rest. He could not well have been more fortunate in his biographer. The same general characteristics as a writer that have given Mr. Bayne reputation through his previous publications are conspicuous in this. He has done justice to his subject, and the delineation of Mr. Miller's character and the history of his labors are all that could reasonably be desired. The marked traits of his early years, his struggles with poverty and with its necessary difficulties and hardships, his rapid development and progress as a student of natural sciences, his advancement in reputation, his Christian character, his power and influence as a writer and an editor, especially in connection with the great Free Church movement,—are all well sketched and are illustrated by copious selections from his letters. The two volumes are full of interest and of practical suggestion. They have been read already by great numbers, and will doubtless be read by many more. Young men especially, who are just setting out in life and are determined to succeed, cannot fail to be greatly profited by the example of one whose triumph, in spite of obstacles, was so signal and complete.

HON. NATHAN CROSBY, of Lowell, has done good service to his *Alma Mater* in his address, just published by the Alumni, on *The First Half Century of Dartmouth College*.² It traverses the origin of the college from its germ in Dr. Wheelock's Charity School, at Lebanon, Ct. ; illustrates anew the old experience of Providence guiding men more wisely than they knew to large and good results ; gives a very graphic account of the great founder and his self-denying toils ; and after a briefer notice of the long presidency of his son, John Wheelock, closes with a particularly fresh and valuable narrative of *Scenes of the Dartmouth Controversy*, which resulted in Daniel Webster's great plea and the important decision of the Supreme Court at Washington.

Of these days Judge Crosby speaks from personal experience, as he graduated in 1820, and his student-life covered the most vital period ; and his reminiscences are as entertaining as valuable. His estimate of the questions at issue, in the conflict between the trustees of the college and Pres. Wheelock, is very candid, and will be accepted, we think, as just. His view of the matter is that the peculiar circumstances out of which the college had grown rendered such a conflict and revolution inevitable at some time. It was of necessity a family institution, but in the growth

¹ See Robert Carter & Brothers, p. 346.

² See Pamphlets Received, p. 348.

which had come could not remain so. In the outset, "The enterprise was so burdened with doubt and hard work that none but members of his family seemed disposed to take tickets in his lottery. . . . It was a long and difficult task to supplant individual power and establish an independent government. The controversy in the church, upon the introduction of Prof. Shurtleff, was not a matter of religious faith, or hardly of government, but simply to separate the Hanover branch from the Hartford members, who were in the majority. The first president, though a Congregationalist by all his Puritan blood and by the separatist tenacity, allowed Occom to become a Presbyterian, perhaps for better success abroad, as it certainly proved a power in his success; and though he built his church at Hanover under the name of, and in a kind of connection with, the "Presbyterian Church," he and it were essentially Congregational.

The son, not as great a man, became naturally, with age, even more magisterial and autocratic; overruled by the Board, charges and counter-charges ran into great bitterness; but the contest must come, and the honesty of both parties need not be doubted. The results were certainly healthful, though it may be true that more forbearance might have averted some of the evils of the process. To the firmness, sagacity, and Christian wisdom of Pres. Brown, the college owes a lasting debt for the successful issue.

A GREAT many benefits are likely to be reaped from the commemoration of the centennial year. It is not one of the least of these that the attention of the people has been so largely turned to the history of the past. A nation is a historic growth. The present with us has a vital relation to the past. That our national existence may be healthful and vigorous, it is of the first importance that, having a noble record, we should keep fresh the memories of the great events and the illustrious names with which that record is adorned. In the eagerness and hurry of our recent rapid growth we have become too neglectful of our rich traditions; and the young especially need to have the scenes of the past recalled, and a genuine enthusiasm for the spirit and the principles of our fathers rekindled in their breasts. By the various local celebrations of the year, and the historical reminiscences connected with them, great good can hardly fail to be accomplished. It was a happy thought, likewise, to supplement these by the publication of succinct, popular histories of the rise and progress of the nation, the wide circulation of which might help to reanimate and inform the patriotism of the people. Of this sort of literature we have seen nothing so attractive as *Barnes' Centennial History*,¹ which has been but lately issued. This is, indeed, a book for the many, — a brief and comprehensive sketch of the leading events that have filled the century of our national life, and this preceded by an epitome of colonial history, to render the view complete. The scope of the work may be seen by the general divisions of it, which are arranged as follows: I. Introduction, comprising the early history, explorations, and settlements; II. The War of the Revolution; III. The Constitutional Period; IV. The Civil War; V. The New Era. These

¹ See A. S. Barnes & Co., p. 456.

divisions well cover the whole field. In the treatment of the matters properly included under each, it was not possible to do more than to seize on the most interesting and important facts and incidents, and to present these in a condensed but spirited and graphic manner. This has been attempted, we think, with good success. The reader who takes up the book and opens at any point will find himself held as by a kind of fascination. The matter is well-chosen and the stories piquantly told. There will be some disappointment, perhaps, at times that the narrative is not more full; but as it is the work is large, and the reading of a brief account, as here given, will be likely to send the reader to the study of the larger histories. As regards the mechanical execution, the volume is a splendid one, — with large, clear type that fairly tempts the eye, paper of a soft and grateful tint, and almost three hundred well-executed illustrations. Happy the boys and girls, or the young men and women, of the households into which it comes! Not less, perhaps, the fathers and mothers who will read it, and whose memories will enable them to verify and to live over the scenes of a considerable portion of the period. It is altogether a volume that should be very widely read.

BOOKS RECEIVED.

Scribner, Armstrong & Co., New York.

The Bible Commentary. Vol. VI. Ezekiel, Daniel, and the minor Prophets. Edited by F. C. Crook, M. A., Canon of Exeter. 1876. Royal 8vo. pp. 750. \$5.00.

A Commentary on the Holy Scriptures. By John Peter Lange, D. D. Vol. II of the Old Testament. Exodus and Leviticus. 8vo. pp. 179, 206. \$5.00.

Memoir of Norman Macleod, D. D. By his brother, Rev. Donald Macleod, B. A. Editor of "Good Words," etc. Vols. I and II. 1876. 8vo. pp. 362, 432. \$4.50.

Plato's Best Thoughts. Compiled from Prof. Jowett's Translation of the Dialogues of Plato. By Rev. C. H. A. Bulkley, A. M. 1876. 12mo. pp. 475. \$2.50.

Epochs of Modern History. The Age of Elizabeth. By Mandell Creighton, M. A., late Fellow and Tutor of Merton College, Oxford. With Maps and Tables. 1876. 16mo. pp. 244. \$1.00.

The Fall of the Stuarts, and Western Europe from 1678 to 1697. By Rev. E. Hale, M. A., Assistant Master at Eton. With Maps and Plans. 16mo. pp. 252. \$1.00.

Epochs of Ancient History. Edited by Rev. G. W. Cox, M. A., and Charles Sankey, M. A. — The Greeks and the Persians. Rev. G. W. Cox, M. A., Joint Editor of the Series. 1876. 16mo. pp. 218. \$1.00.

Harper & Brothers, New York.

The Life and Letters of Lord Macaulay. By his Nephew, G. Otto Trevelyan. In two volumes. Vol. I. 1876. pp. 416. \$2.50.

The Select Works of Tertullian. Edited for Schools and Colleges, by F. A. March, LL. D. With an Introduction by Lyman Coleman, D. D. 1876. 12mo. pp. 250. \$1.75.

Great Expectations. By Charles Dickens. With thirty illustrations by F. A. Fraser. 1876. Quarto. pp. 188. \$1.00.

Robert Carter & Brothers, New York.

The Mariner's Progress : or, Captain Christian's Voyage in the Good Ship "Glad Tidings" to the Promised Land. By Duncan Macgregor. 1876. 16mo. pp. 370. \$1.25.

Rays from the Sun of Righteousness. By the Rev. Richard Newton, D. D. 1876. 16mo. pp. 333. \$1.25.

Wells of Baca ; or, the Solaces of the Christian Mourner, and other Thoughts on Bereavement. By the Rev. J. R. Macduff, D. D. 1876. Long. pp. 124. 50 cts.

Dodd & Mead, New York.

American Pioneers and Patriots. Benjamin Franklin. A Picture of the Struggles of our Infant Nation One Hundred Years Ago. By John S. C. Abbott. Illustrated. 12mo. pp. 373. \$1.50.

Familiar Talks to Boys. By the Rev. John Hall, D. D., New York. 12mo. pp. 98. \$1.00.

The Crew of the Dolphin. By Hesba Stretton. 24mo. pp. 232. \$1.25.

A. S. Barnes & Co., New York.

Centennial Offering. Republication of the Principles and Acts of the Revolution in America. Dedicated to the Young Men of the United States, fifty-four years ago, by the late Hezekiah Niles, Editor of the *Weekly Register*. 1876. 8vo. pp. 517. \$3.00.

The Acts of the Apostles. With Notes, Comments, Maps, and Illustrations. By Rev. Lyman Abbott. 1876. Quarto. pp. 262. \$1.75.

Proceedings of the Advisory Council of Congregational Churches and Ministers, called by the Plymouth Church of Brooklyn, N. Y., and held in Brooklyn from the 15th to the 24th of Feb. 1875. 8vo. pp. 370. \$2.00.

Barnes' Centenary History. One Hundred Years of American Independence. Issued in Twelve Numbers, at 50 cents a number.

Macmillan & Co., London, Eng., and New York.

Prehistoric Man : Researches into the Origin of Civilization in the Old and the New World. By Daniel Wilson, LL. D., F. R. S. E. 3d Edition, Revised and Enlarged. With Illustrations. Vols. I and II. 8vo. pp. 399, 401. \$12.00.

A. D. F. Randolph & Co., New York.

The Ministry of the Word. By Wm. M. Taylor, D. D. 1876. 12mo. pp. 318. \$1.50.

T. Whittaker, New York.

Report of the Union Conferences, held from Aug. 10 to 16, 1875, at Bonn, under the Presidency of Dr. Von Döllinger. Edited by Dr. Fr. Heinrich Reusch. Translated by Rev. Samuel Buel, D. D. 12mo. pp. 200. \$1.00.

Charles P. Somerby, New York.

The Historical Jesus of Nazareth. By M. Schlesinger, PH. D., Rabbi of the Congregation Anshe Emeth. Albany, N. Y. : 1876. 12mo. pp. 98. \$1.00.

American Tract Society, New York.

The Storm of Life. By Hesba Stretton. 16mo. pp. 236. \$1.00.

Almost a Woman. By S. Annie Frost, author of "Robbie's Light," etc. 16mo. pp. 414. \$1.25.

Congregational Publishing Society, Boston.

As to Roger Williams and His Banishment from the Massachusetts Plantation; with a few further words concerning the Baptists, the Quakers, and Religious Liberty. A Monograph. By Henry Martyn Dexter, D. D. 1876. Quarto. pp. 146. \$3.00.

The Silent House. By E. P. Tenney. 18mo. pp. 156. \$1.00.

Woman's Work in the Church. By Mrs. Martha Tyler Gale. 32mo. pp. 68. 50 cents.

Woman's High Calling. By Mrs. Martha Gale. 1876. 32mo. pp. 55. 50 cents.
Grace Illustrated; or, A Bouquet from our Missionary Garden. By Mr. and Mrs. C. H. Wheeler.

Missionaries in Harpoot, Eastern Turkey. 12mo. pp. 313. \$1.25.

James R. Osgood & Co., Boston.

Palestine and Syria. Handbook for Travellers. Edited by K. Baedeker. With 18 Maps, 43 Plans. A Panorama of Jerusalem and 10 Views. Leipsic. Karl Baedeker. 1876. 16mo. pp. 610. \$7.50.

An Historical Account of the Old State House of Pennsylvania, now known as The Hall of Independence. By Frank M. Etting. With numerous illustrations. 1876. Quarto. pp. 204. \$5.00.

The Dolliver Romance and Other Pieces. By Nathaniel Hawthorne. 1876. 16mo. pp. 213. \$1.50.

Fanshawe and Other Pieces. By Nathaniel Hawthorne. 1876. 16mo. pp. 243. \$1.50.

The White Mountains. A Handbook for Travellers. With 6 Maps and 6 Panoramas. 1876. 16mo. pp. 436. \$2.00.

Peter and Polly; or, Home Life in New England a Hundred Years Ago. By Marian Douglas. 1876. 24mo. pp. 268. \$1.00.

A Study of Hawthorne. By George Parsons Lathrop. 1876. 24mo. pp. 350. \$1.25.

D. Lothrop & Co., Boston.

The Pulpit of the American Revolution; or, The Political Sermons of the Period of 1776. With a Historical Introduction, Notes, and Illustrations. By John Wingate Thornton, A. M. Second Edition. 8vo. pp. 537. \$2.50.

The Cooking Club of Tu-Whit Hollow. By Ella Farman. Author of the "Allie Bird Series," "A White Hand," etc. 18mo. pp. 223. \$1.25.

Walter Neal's Example. By Rev. Theron Brown. 18mo. pp. 229. \$1.25.

Stories of Success as illustrated by the lives of men who have made themselves great. By James F. Cobb and H. A. Page. Edited by Rev. S. F. Smith, D. D. 18mo. pp. 377. \$1.50.

Lockwood, Brooks & Co., Boston.

Life of Israel Putnam ("Old Put"), Major-General in the Continental Army. By Increase N. Tarbox. With Map and Illustrations. 1876. 8vo. pp. 389. \$2.50.

Working People and Their Employers. By Washington Gladden. 1876. 12mo. pp. 241. \$1.75.

Is "Eternal" Punishment Endless? Answered by a Re-statement of the Original Scriptural Doctrine. By an Orthodox Minister of the Gospel. 1876. 16mo. pp. 106. \$1.00.

Little, Brown & Co., Boston.

History of the United States of America from the Discovery of the Continent. By George Bancroft. In six volumes. Vols. III, IV, and V. 12mo. pp. 588, 624, 602. \$2.25 per vol.

Roberts Brothers, Boston.

Meditations on the Essence of Christianity. By R. Laird Collier, D. D. 1876. 12mo. pp. 138. \$1.25.

J. B. Lippincott & Co., Philadelphia.

Principia; or, Basis of Social Science. Being a Survey of the Subject from the Moral and Theological, yet Liberal and Progressive Standpoint. By R. J. Wright. Second edition. 1876. 8vo. pp. 524. \$3.50.

E. J. Goodrich, Oberlin, Ohio.

The Holiness Acceptable to God according to Scripture. By John Morgan, D. D. 16mo. pp. 119. 75 cents.

S. C. Griggs & Co., Chicago.

Words: Their Use and Abuse. By William Mathews, LL. D. 12mo. pp. 384. \$2.00.

PAMPHLETS RECEIVED.

The Charge and the Inaugural Address delivered at the Induction of the Rev. William S. Karr, D. D., into the Chair of Systematic Theology in the Theological Institute of Connecticut, May 11, 1876. Published by request of the Prudential Committee. Hartford: 1876. 8vo. pp. 28.

Sixty-Second Annual Report of the American Tract Society, for the Year ending April 29, 1876. Boston: The American Tract Society, 381 Washington Street. 1876. 16mo. pp. 23.

Giving as an Act of Worship. By the Rev. Henry S. DeForest, of Council Bluffs, Iowa. [Reprinted, by special permission, from *The Congregational Quarterly*.] Published by Lockwood, Brooks & Co., 381 Washington Street, Boston.

Amendments to the Constitution of the United States. Non-Sectarian and Universal Education. Veteran Association Order of United Americans' Annual Dinner, New York, Feb. 22, 1876. Remarks of Daniel Ullman, LL. D., in response to the Sentiment, "Our Common Schools, the glory of our Republic: undefiled by sectarianism, our hope and boast, they shall be maintained." New York: Baker & Godwin, 25 Park Row. 1876. 8vo. pp. 12.

- The Chinese Problem. By L. T. Townsend, D. D., author of "Lost Forever," etc. Boston: Lee & Shepard. New York: Charles T. Dillingham. 1876. 24mo. pp. 86.
- Proceedings of the General Theological Library, for the Year ending April 17, 1876. With a List of the Members, Donors, etc. Boston: 12 West Street. 1876.
- Centennial Newspaper Exhibition, 1876. A Complete List of American Newspapers. A Statement of the Industries, Characteristics, Population, and Location of Towns in which they are Published; also, A Descriptive Account of some of the Great Newspapers of the Day. Compiled by Geo. P. Rowell & Co. New York: 1876. Fairmount Park, Philadelphia, Fountain Avenue, opposite United States Government Building.
- An Address on Congregationalism as affected by the Declarations of the Advisory Council of February, 1876. By Richard S. Storrs, D. D. March 12, 1876. New York: A. S. Barnes & Co., 111 & 113 William Street. 8vo. pp. 29.
- Reading as a Means of Discipline Supplementary to School Training. By Prof. Hiram Mead, Oberlin, Ohio. A Paper read before the Northeastern Ohio Teachers' Association. 12mo. pp. 31.
- The Grasshopper, or Rocky Mountain Locust, and Its Ravages in Minnesota. A special Report to the Hon. C. K. Davis, Governor of Minnesota. Saint Paul: Pioneer Press Co. 1876. 8vo. pp. 50.
- The Confession of Faith, and Covenant of the Pilgrim Congregational Church in Saint Louis. Together with the Rules, a Catalogue of Members, and a Historical Notice. January, 1876. R. P. Studley & Co., Printers. 8vo. pp. 40.
- New and Decisive Evidence of the Mode of Baptism. By Rev. Isaac E. Heaton, Fremont, Neb. Boston: Wright & Potter, Printers, 79 Milk Street. 1875. 32mo. pp. 67.
- Speech of J. H. Seelye, of Massachusetts, in the House of Representatives, April 13, 1876. Washington. Transfer of the Indian Bureau to the War Department. 8vo. pp. 14.
- Eight Weeks on the Frontier. By Rev. W. Barrows, D. D., Secretary of Mass. Home Missionary Society.
- New York City and How to See It. A complete Pocket Guide to all places of Interest. With much other valuable information for strangers and residents. New York: Published by Hurd & Houghton. Cambridge: Riverside Press. 1876. 24mo. pp. 69.
- Philadelphia and the Centennial: How to See Them. A complete Pocket Guide for Residents and Strangers during the Centennial Exhibition. New York: Hurd & Houghton. Cambridge: Riverside Press. 1876. 24mo. pp. 70.
- Boston to Washington. A Complete Pocket Guide to the Great Eastern Cities and the Centennial Exhibition. With Maps. 1876. Published by Hurd & Houghton, N. Y. Cambridge: The Riverside Press. 24mo. pp. 246.
- United States Official Postal Guide. April and July, 1876. Boston: H. O. Houghton & Co. New York: Hurd & Houghton. 12mo. pp. 394, 272. 50 cents. \$1.50 per year.
- Dead Men's Shoes. A Novel. By Miss M. E. Braddon. 1876. No. 461. 8vo. pp. 166. 75 cents.

EDITOR'S TABLE.

The Termination of the Pastoral Relation.—The question has been asked by some correspondents, "What is Congregational law or usage as to the termination of the pastoral relation?" As two things are necessary to constitute this relation,—first, the agreement of the parties, the minister and the church; and second, the approval of an ecclesiastical council,—there must be the concurrent action of the parties, and this event must receive the sanction of a council in order to annul this relation. If the service ceases before the council sits, the relation terminates when the council sits. This is true, practically; theoretically, in this case the relation ceases when the church accepts of the advice or decision of the council. In practice, we suspect, there are few cases in which the church takes action subsequently to the action of the council. It is the custom of the churches in ordinary cases to take action in advance, subject to the approval of a council.

The service may cease simultaneously with the action of the council. If the church, on advice of a council, fix the termination of service at a date subsequent to the session of the council, the relation ceases at the date thus specified.

Whichever may precede the other, it makes no difference; the two things, viz. the concurrent action of the parties and the sanction of a council, are essential, and the pastoral relation does not terminate until the date fixed by the combination of the two.

Thus a correspondent mentions a case in which the council met in November, 1875, and decided that the service should terminate April 1, 1876. The latter date is the one when the relation ceased.

Another correspondent presents his own case, as one who resigned the office of pastor eight years ago, and his dismissal was to be referred to the council to be called for the settlement of his successor; but such a council was never convened. Now, after eight years' intermission, he returns and resumes his labors. He inquires, "What is my present relation to the church?" We answer, unhesitatingly, He is pastor; and the proper minute on the records of the church is simply a vote that he be invited to resume the duties of the pastorate.

The Brooklyn Council of 1876 and Rev. Dr. Bushnell.—It is a remarkable coincidence that during the sessions of the Brooklyn Council of 1874, a telegraphic dispatch was received announcing the death of Rev. Dr. Kirk, and that during the sessions of the Brooklyn Council of 1876 a similar dispatch announced the death of Rev. Dr. Bushnell.

The former council, although deeply impressed by the sad intelligence, yet had so sacred a regard to the fundamental principle that the powers and privileges of a council are limited strictly by the letter-missive which convenes it, that it forbore taking any action relative to the solemn event. The individual members who composed the council organized a temporary assembly between the sessions of the council, had a season of prayer, and passed resolutions respecting the beloved brother whose loss they deeply mourned. It had certainly been appropriate had the members of the Council of 1876 pursued a similar course respecting the decease of Dr. Bushnell. Instead of this, however, the council itself receiving the intelligence of his death, disregarded the limitations of its charter, and at once, in the midst of a regular session, listened to addresses eulogistic of the deceased, sent a message of condolence to the bereaved family, and then incorporated into its final result the following sentence:—

"Our session has been hallowed by the tidings of the death of Dr. Horace Bushnell, an honored servant of Christ, who was peerless in our fellowship for the

variety and magnificence of his gifts and the value of his services in the defence and illustration of our common faith, and the closing years of whose life were so sweetly and characteristically human, while they were so nobly Christian and divine."

The relation of *this action* to the letter-missive cannot involve any question of "interpretation." It is clear and unmistakable. The council set the example of disregarding the limitations of its charter, — an example fraught with the most extreme peril to the liberties of our churches. To declare Dr. Bushnell "*peerless* in our fellowship for the variety and magnificence of his gifts" is sufficiently extravagant. To pronounce "the closing years of his life . . . *divine*" is certainly extraordinary language for a deliberative assembly. To asseverate that he was "*peerless* in our fellowship for . . . the value of his services in the defence and illustration of our common faith" involves an attempt to fix his theological *status*, which not only is unauthorized by the letter-missive, but which the churches represented in the council will be slow to approve.

Dr. Bushnell has never been recognized by any considerable portion of "our fellowship" as a safe guide, theologically. He has been admired for his genius, and been beloved by those who knew him best, particularly in his later years, for his profound spirituality. The natural tendencies of his mind were mystical. He had more of imagination than of logic. He often bewildered himself as well as others in his attempts at reasoning etymologically, while he always carried his audience by his vast rhetorical power and the deep earnestness of his spirit. His theological statements have been accepted by few without modification. In our denomination he has been tolerated as a theological poet rather than accepted as a theological teacher. His views of the atonement, so far as he had any distinctive views, were not only unsatisfactory to our churches generally, but unsatisfactory to himself. His last published work, *Forgiveness and Law*, was put forth as a modification of his previous writings, and shows that in his dreamy speculations his earnest soul did not find rest.

It is amazing that the chairman of the committee who drew up the result of the council should have declared before the council in his eulogy on Dr. Bushnell, alluding to his trial for heresy, that "In no other Christian denomination in this country could Dr. Bushnell have stood," and then in the result of the council should have represented him as "*peerless* . . . for the value of his services in the defence and illustration of our common faith"! It indicates that he and those who were acting in sympathy with him were in an emotional rather than a judicial state of mind.

We love the memory of Dr. Bushnell, but we love the scriptural doctrine of the atonement better; and we love Dr. Bushnell because, notwithstanding the brilliancy of his intellect, his heart was better than his head.

David Bacon. — Under this heading we give a series of papers from Rev. Dr. Bacon. Although nominally biographical, these papers are prominently historic, and our readers will find in them much valuable material illustrative of the character of the Indians, and of the missionary enterprise as it was viewed by our churches in the early part of this century.

Ministry and Churches of New Hampshire. — The closing article on this subject will be given in the October *Quarterly*. Any corrections of previous articles will be thankfully received, if sent soon.

QUARTERLY RECORD.

CHURCHES FORMED.

BLOOD'S CREEK, Kan., March 12, 22 members.
 BLUFF CREEK, Kan., May 16, Centennial Ch. of Christ, 20 members.
 CHILMSFORD, Mass., Central Ch., April 13, 21 members.
 CLEAR CREEK, N. Y., April 14, 38 members.
 COLLINWOOD, O., May 11, 13 members.
 ETNAVILLE, O. (Welsh).
 FALLS CHURCH, Va., May 30, 25 members.
 GILMANTON, Minn., May 28, 10 members.
 HAZEL DELL, Neb., May 4, 12 members.
 KAUKAUNA, Wis., March, 22 members.
 KELLEY, Io., March 29, 17 members.
 LINDEN, (Malden) Mass., June 13, 14 members.
 LITTLE SHASTA VALLEY, Cal., 8 members.
 MAINE, Minn., June 21, 31 members.
 MILTON, Minn., May 14.
 MOBILE, Ala., April 8, 39 members.
 ORANGE, Wis., April 9, 19 members.
 ORANGE CENTRE, Vt., June 27, 48 members.
 ROUND BROOK, N. J., March 17, 48 members.
 SARGENT'S BLUFF, Io., April 5, 17 members.
 SCAMBLER, Minn., June 23, 24 members.
 SEMIAHMOO, Wash., Ter., 20 members.
 SHABONA, Ill., April 6, 25 members.
 SOUTH WEARE, N. H., Feb. 1, 20 members.
 ST. OLAF, Minn., June 18, 27 members.
 SWAN LAKE, Minn., May 16, 7 members.
 THREE RIVERS, Mass., May 4.
 UNION GROVE, Minn., May 30, 8 members.
 WOLLASTON, Mass., May 4, 21 members.

MINISTERS ORDAINED.

ADAMS, ALLISON D., over the Ch. in Sioux Falls, Dak. Ter., April 28. Sermon by Rev. Alfred L. Riggs, of Santee Agency, Neb. Ordaining prayer by Rev. Charles Seecombe, of Green Island, Neb.
 ADAMS, C. J., to the work of the Ministry in Highland, Kan., May 24. Sermon by Rev. Francis T. Ingalls, of Atchison. Ordaining prayer by Rev. Sylvester D. Storck, of Quindaro.
 ANDERSON, DAVID R., over the Ch. in Oak Creek, Wis., June 15. Sermon by Rev. George T. Ladd, of Milwaukee.
 BEACH, DAVID N., over the Pawcatuck Ch. in Westerly, R. I., June 15. Sermon by Rev. A. J. F. Behrends, D. D., of Providence. Ordaining prayer by Rev. Constantine Blodgett, D. D., of Pawtucket.
 BICKFORD, WARREN F., to the work of the Ministry in Winthrop, Me., June 20. Sermon by Rev. John S. Sewall, of Bangor Seminary.
 BROOKS, W. M., to the work of the Ministry in Earlville, Io., Apr. 20. Sermon by Rev. Joel S. Bingham, D. D., of Dubuque.
 CRAWFORD, CHARLES H., to the work of the Ministry in Florence, N. Y., June 26. Sermon by Rev. E. Curtis, of Camden. Ordaining prayer by Rev. Samuel Johnson, of Kodman.
 CURTISS, GEORGE A., over the Ch. in Mineville, N. Y., March 9. Sermon and Ordaining prayer by Rev. John C. Holbrook, D. D., of Syracuse.
 DANIELS, JOSEPH L., to the work of the Ministry in Olivet, Mich., Apr. 27. Sermon by Rev. Henry M. Goodrich, of Olivet.
 DUTTON, JOHN M., over the Ch. in Lebanon, N. H., June 20. Sermon and Ordaining prayer by Rev. Asa D. Smith, D. D., of Dartmouth College.
 EDWARDS, JONATHAN, over the Ch. in East Orrington, Me., June 15. Sermon by Rev. William M. Barbour, D. D., of Bangor Seminary. Ordaining prayer by Rev. Jeremiah E. Pond, of Hampden.
 FISHER, FRENCH W., to the work of the Ministry in Canandaigua, N. Y., June 7. Sermon by Rev. Jeremiah Butler, of Fairport. Ordaining prayer by Rev. Calvin S. Shattuck, of Millville.
 FISK, WILBUR, over the Ch. in Freeborn, Minn., June 13. Sermon by Rev. L. H. Cobb, of Minneapolis. Ordaining prayer by Rev. Edwin H. Alden, of Albert Lea.
 GORDON, CHARLES E., to the work of the Ministry in Pomfret, Ct., May 17. Sermon by Rev. Ebenezer Cutler, D. D., of Worcester, Mass. Ordaining prayer by Rev. William Carruthers, of Pittsfield, Mass.
 HATCH, FRANK S., over the Ch. in West Hartford, Ct., May 7. Sermon by Rev. Samuel E. Herrick, of Boston, Mass. Ordaining prayer by Rev. Nathaniel J. Burton, D. D., of Hartford.
 HOLBROOK, DAVID S., over the Ch. in Ellington, Ct., May 4. Sermon by Rev. Edward Hawes, of New Haven. Ordaining prayer by Rev. Thomas K. Fessenden, of Farmington.
 HOUGHTON C. E., to the work of the Ministry in Auburn, N. H., May 24. Sermon by Rev. Edward H. Greeley, of Concord. Ordaining prayer by Rev. Charles T. Melvin, of Atkinson.
 KALEY, JOHN A., over the Ch. in Derby Centre, Vt., March 10. Sermon by Rev. Edward P. Wild, of Newport. Ordaining prayer by Rev. Azro A. Smith, of Ipsburgh.
 ROGERS, OSGOOD W., over the Ch. in Farmington, Me. Sermon and Ordaining prayer by Rev. William M. Barbour, D. D., of Bangor Seminary.
 ROOT, EDWARD P., over the Ch. in South Wilbraham, Mass., June 1. Sermon by Rev. Edward A. Reed, of Springfield.
 SENGSTACKE, JOHN H., over the Ch. in Woodville, Ga., Feb. 29.
 SOULE, J. T., over the Ch. in South Vigo, Ind. Sermon by Rev. E. Frank Howe, of Terre Haute.
 VALLIET, M. LOUIS, to the work of the Ministry in Bunker Hill, Ill., Apr. 7. Sermon by Rev. Ed. Corvin, D. D., of Jacksonville. Ordaining prayer by Rev. Charles W. Clapp, of Waverly.

WATKINS, W. H. H., to the work of the Ministry in Lockport, N. Y. Ordaining prayer by Rev. Walter W. Curtis, of North Walton.

WEBBER, WILLIAM, over the Ch. in Ashton, Pa., March 26. Ordaining prayer by Rev. John M. Thomas, of Ebenburg.

WEITZEL, CHARLES T., over the Ch. in Norwich Town, Ct., April 18. Sermon by Rev. Oliver E. Daggett, D. D., of Norwich. Ordaining prayer by Rev. Malcolm McG. Dama, of Norwich.

WILLIAMS, JOHN H., to the work of the Ministry in Galesburg, Mich., Apr. 19. Sermon by Rev. Horatio N. Burton, of Kalamazoo, Mich.

WOODRUFF, WILLIAM L., over the Ch. in B-thany, Ct., Apr. 5. Sermon by Rev. Joseph C. Bodwell, D. D., of Hartford.

MINISTERS INSTALLED.

ADAMS, Rev. MYRON, over the Plymouth Ch. in Rochester, N. Y., June 8. Sermon by Rev. Thomas K. Beecher, of Elmira. Installing prayer by Rev. Frank T. Bayley, of Canandaigua.

ARNOLD, Rev. ARTHUR E., over the Ch. in Lemars, Io., April 4. Sermon by Rev. George F. Magoun, D. D., of Iowa College. Installing prayer by Rev. Ephraim Adams, of Waterloo.

ARNOLD, Rev. SETH A., over the Ch. in Wittenberg, Io., May 3. Sermon by Charles C. Harrah, of Monroe. Installing prayer by Rev. Joshua M. Chamberlain, of Grinnell.

BAYNE, Rev. JOHN S., over the 1st Ch., Portland, Ct., May 18. Sermon by Rev. Andrew C. Denison, of Middlefield. Installing prayer by Rev. Azel W. Hazen, of Middletown.

BROWN, Rev. ANSELM B., over the Ch. in Fort Wayne, Ind., Apr. 27. Sermon by Rev. Elizur Andrus, of Angola. Installing prayer by Rev. L. P. Rose, of Orland.

FULLER, Rev. FRANCIS L., over the Ch. in Hamilton, Minn., June 1. Sermon by Rev. Charles W. Merrill, of Spring Valley.

GAYLORD, Rev. WILLIAM L., over the 3d Ch. in Chicopee, Mass., Apr. 5. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford, Ct. Installing prayer by Rev. Samuel G. Buckingham, D. D., of Springfield.

HIBBARD, Rev. R. PIERCY, over the Ch. in East Haven, Ct., Mar. 30. Sermon by Rev. Leonard Bacon, D. D., of Yale Seminary. Installing prayer by Rev. John E. Todd, of New Haven.

HURLBUT, Rev. JOHN E., over the Ch. in Milneburg, Mass., May 3. Sermon by Rev. Matthew B. Riddle, D. D., of Hartford Seminary. Installing prayer by Rev. Samuel G. Buckingham, D. D., of Springfield.

KENDALL, Rev. HENRY L., over the 1st Ch. in Chalestown, Mass., Apr. 19. Sermon by Rev. A. J. F. Behrends, D. D., of Providence, R. I. Installing prayer by Rev. Geo. W. Blagden, D. D., of Boston.

KERR, Rev. ROBERT, over the Ch. in Webster Groves, Mo., Mar. 24. Sermon by Rev. Truman M. Post, D. D., of St. Louis. Installing prayer by Rev. John E. Wheeler, of St. Louis.

KINCAID, Rev. WILLIAM, over the 2d Ch. in Oberlin, O., Apr. 12. Sermon by Rev. G. W. Hencock, D. D., of Buffalo, N. Y. Installing prayer by Rev. John Morgan, D. D., of Oberlin Seminary.

PREKE, Rev. GEORGE H., over the Leavitt St. Ch. in Chicago, Ill., Apr. 13. Sermon by Rev. Leander T. Chamberlain, of Chicago.

POPE, Rev. CHARLES H., over the 2d Ch. in Oakland, Cal., March 31. Sermon by Rev. Theodore T. Munger, of San José.

STARR, Rev. E. C., over the Withersfield Ave. Ch. in Hartford, Ct., May 17. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford.

TENNEY, Rev. Henry M., over the Ch. in Steubenville, O., Apr. 11. Sermon by Rev. Robert G. Hutchins, of Columbus. Installing prayer by Rev. Theron H. Hawks, of Marietta.

VANDERVEER, Rev. DAVID N., over the Union Park Ch. in Chicago, Ill., June 6. Sermon by Rev. William A. Bartlett, of Chicago. Installing prayer by Rev. Franklin W. Fisk, D. D., of Chicago Seminary.

WATKESMAN, Rev. WILLIAM A., over the Ch. in Marion, Io., May 16. Sermon by Rev. Joel Bingham, D. D., of Dubuque. Installing prayer by Rev. Ephraim Adams, of Waterloo.

WATSON, Rev. ALBERT, over the Ch. in Hampstead, N. H., March 23. Sermon by Rev. Clark Carter, of Lawrence, Mass. Installing prayer by Rev. Samuel Bowker, of Salem.

WILLIAMS, Rev. GEORGE, over the Ch. in Litchfield, Mich., March 23. Sermon by Rev. Moses Smith, of Jackson. Installing prayer by Rev. George R. Merrill, of Adrian.

MINISTERS DISMISSED.

ADAMS, Rev. DANIEL E., from the Ch. in Wilton, N. H., May 3.

BACON, Rev. EDWARD W., from the Ch. in Springfield, Ill., May 23.

BARNES, Rev. HENRY E., from the Central Ch. in Worcester, Mass., May 31.

BEACH, Rev. AARON C., from the Ch. in Millington (East Haddam), Ct., Apr. 10.

BELL, Rev. JAMES M., from the Ch. in North Hadley, Mass., Apr. 20.

BUFFUM, Rev. FRANK H., from the Ch. in East Hartford, Ct., Apr. 25.

BULFINCH, Rev. JOHN J., from the Ch. in Freeport, Me., Apr. 4.

CAMPBELL, Rev. HENRY F., from the Ch. in Francetown, N. H., Apr. 1.

COBB, Rev. WILLIAM H., from the Ch. in Chiltonville (Plymouth), Mass., May 18.

CROSS, Rev. WELLINGTON R., from the Ch. in Orono, Me., May 23.

CUTLER, Rev. TEMPLE, from the Ch. in Athol, Mass., Apr. 10.

DAILY, Rev. JAMES A., from the Ch. in Painesville, O., May 2.

DOUGLAS, Rev. THOMAS, from the Ch. in Cambridge, Ill.

DRAKE, Rev. ELLIS R., from the Central Ch. in Middleboro', Mass.

EASTMAN, Rev. WILLIAM R., from the Ch. in Plantville (Southington), Ct., May 7.

ELDERKIN, Rev. JOHN, from the Third Ch. in Middletown, Ct., May 16.

FITZ, Rev. EDWARD S., from the Ch. in Southampton, Mass., June 2.

GOULD, Rev. EDWIN S., from the Free Evangelical Ch. in Providence, R. I., June 1.
 HAZLEWOOD, Rev. WEBSTER, from the Ch. in Everett, Mass., May 11.
 HOYT, Rev. JAMES S., from the Ch. in Fort Huron, Mich., May 3.
 JENKINS, Rev. RICHARD W., from the Ch. in Winthrop, Me., Apr. 17.
 KIMBALL, Rev. JAMES P., from the Ch. in Haydenville, Mass., May 8.
 KINNE, Rev. GEORGE W., from the Ch. in Charlestown, N. H., Apr. 26.
 LEAVITT, Rev. BURKE F., from the Wiliston Ch. in Portland, Me., May 10.
 LOOMIS, Rev. ALPHA L. F., from the Ch. in Mattoon, Ill., Apr. 4.
 MARTYN, Rev. CARLOS, from the North Ch. in Portsmouth, N. H., May 15.
 OLDS, Rev. HENRY H., from the Ch. in West Dover, Vt., May 10.
 RANSOM, Rev. G. R., from the Ch. in Webster City, Io., March 23.
 REED, Rev. CHARLES F., from the Ch. in Naperville, Ill., May 4.
 SALTER, Rev. CHARLES C., from the Ch. in Duluth, Minn., Apr. 11.
 SCHOFIELD, Rev. WILLIAM, from the Ch. in Worcester, Vt., May 2.
 SMITH, Rev. CHARLES, from the South Ch. in Andover, Mass., Apr. 20.
 TUCK, Rev. JEREMY W., from the Ch. in Jewett City, Ct., Apr. 1.
 WOODRUFF, Rev. J. D., from the Ch. in Lebanon, N. Y.

MINISTERS MARRIED.

BUTLER—MCINDOE. In Windsor, Vt., June 1, Rev. Franklin Butler to Mrs. Abby McIndoe, both of Windsor.
 DAY—HOTCHKISS. In New Haven, Ct., Rev. George E. Day, D. D., to Miss Olivia C. Hotchkiss, both of New Haven.
 FIELD—HUMPHRY. In Springfield, Mass., Apr. 26, Rev. George W. Field, D. D., to Mrs. Lucy E. Humphry, both of Bangor, Me.
 HAMILTON—TINKHAM. In Boston Highlands, Mass., June 21, Rev. Benjamin F. Hamilton, to Miss Nettie F. Tinkham, both of Boston Highlands.
 JEWETT—DWINELL. In Sacramento, Cal., May 31, Rev. Henry E. Jewett, of Redwood, to Miss Alice H. Dwinell, of Sacramento.
 MERRILL—STOWERS. In Stockton, Me., May 9, Rev. Benjamin B. Merrill, to Miss Agnes Stowers, both of Stockton.
 PRATT—BOULE. In New Sharon, Me., June 14, Rev. J. Loring Pratt, to Miss Lucy Soule, both of Strong.
 STEVENS—SLATE. In Brattleboro', Vt., March 26, Rev. Alfred Stevens, D. D., of Westminster, West, to Mrs. Catharine W. Slate, of Brattleboro'.
 TAPPAN—RICE. In Providence, R. I., May 18, Rev. Charles L. Tappan, of Sandwich, N. H., to Miss Mira H. Rice, of Providence.
 WALKER—WEAMER. In Chicago, Ill., Apr. 3, Rev. James B. Walker, D. D., to Mrs. Mary A. Weamer, both of Ill.
 WRIGHT—COWDERY. In Sandusky, O., Apr. 11, Rev. Newell S. Wright, of Salisbury, Mass., to Miss Emma W. Cowdery, of Sandusky.

MINISTERS DECEASED.

BAKER, Rev. ABIAH R., D. D., in Dorchester, Mass., April 30, in his 71st year.
 BELL, Rev. HIRAM, in West Chester, Ch., June 18, in his 69th year.
 BIRD, Rev. ISAAC, in Great Barrington, Mass., June 12, in his 83d year.
 CLARKE, Rev. ORLANDO, in Vinton, Io., April 2, in his 51st year.
 COBB, Rev. ASAHIEL, in Sandwich, Mass., May 2, in his 84th year.
 DICKINSON, Rev. NOADIAH S., in Jacksonville, Fla., March 27.
 DUNCAN, Rev. THOMAS W., in Nelson, N. H., May 5, in his 86th year.
 ELDREDGE, Rev. ERASMUS D., in Athens, Ga., April 18, in his 73d year.
 HACKETT, Rev. SIMEON, in Temple, Mo., Feb. 25, in his 80th year.
 HARDING, Rev. SEWALL, in Auburndale, Mass., April 12, in his 84th year.
 HAYWARD, Rev. WILLIAM H., in Magnolia, Io., May 19, in his 72d year.
 PARK, Rev. HARRISON G., in Norwood, Mass., June 28, in his 70th year.
 PARKER, Rev. ORSON, in Havana, N. Y., March 14, in his 78th year.
 PHIPPS, Rev. WILLIAM, in Plainfield, Ct., June 13, in his 64th year.
 RIDDEL, Rev. SAMUEL H., in Des Moines, Io., June 1, in his 77th year.
 ROGERS, Rev. ANDREW J., in Winooksi, Vt., May 6, in his 43d year.
 STEARNS, Rev. WILLIAM A., D. D., in Amherst, Mass., June 8, in his 72d year.
 VERNON, Rev. THOMAS, M. D., in Providence, R. I., May 9, in his 80th year.
 WARNER, Rev. AARON, D. D., in Amherst, Mass., May 14, in his 82d year.
 WILCOX, Rev. JOHN, in Twinsburg, O., in his 83d year.

MINISTERS' WIVES DECEASED.

ABBOT, Mrs. REBECCA S., wife of the late Rev. Gorham D., LL. D., in Fair Haven, Ct., March 29, in her 71st year.
 BALDWIN, Mrs. ABIGAIL, wife of Rev. Thomas, in Plymouth, N. H., May 2, in her 71st year.
 BOND, Mrs. SIBBY ANN W., wife of Rev. Alvan Bond, D. D., in Norwich, Ct., June 10, in her 69th year.
 DURFEE, Mrs. SARAH T., wife of Rev. Calvin, D. D., in Williamstown, Mass., Apr. 2, in her 74th year.
 FARWELL, Mrs. ELIZABETH S., wife of the late Rev. John E., in Boston, Mass., June 7.
 FOLLETT, Mrs. MARTHA D. B., wife of the late Rev. Walter, in Hannibal, Mo., Jan. 21, in her 76th year.
 GOODWIN, Mrs. MARTHA F., wife of Rev. Henry M., in Olivet, Mich., March 17.
 HOBART, Mrs. BETSEY, wife of the late Rev. James, in Berlin, Vt., March 28, in her 94th year.
 HYDE, Mrs. SALLY, wife of the late Rev. Eli, in Franklin, Ct., in her 90th year.
 NORTON, Mrs. JULIA A., wife of Rev. Thomas S., in Auburndale, Mass., March 31, in her 82d year.
 WALDRON, Mrs. MARY A., wife of Rev. Daniel W., in South Braintree, Mass., June 11, in her 30th year.

CHANGES IN POST-OFFICE ADDRESS OF MINISTERS.

Adams, Allison D., Sioux Falls, Dakota Territory.

Adams, Myron, Rochester, N. Y.

Apthorp, Rufus, Lanark, Ill.

Armstrong, Robert S., Winnebago Agency, Minn.

Arnold, Arthur E., Lemars, Io.

Arnold, Seth A., Wittenberg, Io.

Baldwin, Curtis C., Sullivan, O.

Baldwin, John A., New Baltimore, Mich.

Bayne, Thomas, Columbus, Neb.

Beach, David N., Westerly, R. I.

Beckwith, George A., Troy, N. H.

Blacoe, George S., Shullsburg, Wis.

Bordwell, Daniel N., Webster City, Mo.

Bosworth, Quincy M., Coe Ridge, O.

Bowersox, James G., Edgerton, O.

Bryant, Stephen O., Manecelona, Mich.

Burnell, John C., Freedom, O.

Burton, Horatio N., Kalamazoo, Mich.

Chamberlain, Bertwell N., Bristolville, O.

Chamberlain, John P., Bloomer, Wis.

Chamberlin, U. T., Hartford, O.

Chesebrough, Amos S., Durham, Ct.

Clark, Sereno D., No. Somerville, Mass.

Cleaveland, Edward, Burlington, Kan.

Cummings, Elam J., Kelloggsville, O.

Curtiss, Geo. A., Mineville, N. Y.

Dawson, John B., Imlay City, Mich.

Dickerman, Lysander, Chico, Cal.

Dutton, John M., Lebanon, N. H.

Eastman, William R., New Britain, Ct.

Edwards, Jonathan, East Orrington, Me.

Ellis, Jacob F., Seattle, Washington Territory.

Flek, Wilbur, Freeborn, Minn.

Gardner, Austin, Buckingham, Ct.

Goodenow, Smith B., Chandlerville, Ill.

Harris, J., Columbus, O.

Hatch, Frank S., West Hartford, Ct.

Hibbard, R. P., East Haven, Ct.

Holbrook, David S., Ellington, Ct.

Hurd, Fayette, Cherokee, Io.

Jones, Daniel I., Cincinnati, O.

Kendall, Henry L., Charlestown, Mass.

Kerr, Robert, Webster Groves, Mo.

Malle, John L., Jackson, Mich.

Marsh, Dwight W., No. Amherst, Mass.

Marsh, William, Tallmadge, O.

Matson, Albert, Dover, Kan.

May, T. Melbourne, Taftville, Ct.

Morrison, Martin V. B., Chillicothe, O.

Parker, Alexander, Mitchell, Io.

Patchin, John, Chardon, O.

Peeke, Geo. H., Chicago, Ill.

Perkins, Francis B., Denver, Col.

Rogers, Osgood W., Farmington, Me.

Root, Edward P., So. Wilbraham, Mass.

Ross, A. Hastings, Port Huron, Mich.

Sengstacke, J. H. H., Woodville, Ga.

Smith, Isalah P., Dover, N. H.

Soule, J. T., So. Vigo, Ind.

Starr, E. C., Hartford, Ct.

Stoddard, Judson B., Cheshire, Ct.

Tenney, Edward P., Manchester, Mass.

Turner, Edwin B., Owego, N. Y.

Vanderveer, David N., Chicago, Ill.

Vetter, John, Peace, Kan.

Warner, Lyman, Salisbury, Ct.

Webber, William, Ashton, Pa.

Weitzel, Charles T., Norwichtown, Ct.

Williams, George, Iitchfield, Mich.

Wilson, John G., Portland, Me.

Winslow, Jacob, Dover, O.

Woodruff, William L., Bethany, Ct.

THE AMERICAN CONGREGATIONAL ASSOCIATION.

BUSINESS MEETING.

THE Twenty-third Annual Meeting of the American Congregational Association (agreeably to notice in the *Congregationalist*) was held in Pilgrim Hall, May 30, 1876, at 12 M.

The president occupied the chair. Prayer was offered by Rev. Lyman Whiting, D. D., of Philadelphia, Pa.

The minutes of the last Annual Meeting were read and approved. The reports of the Directors, of the Library Committee, and of the Treasurer, were read, accepted, and referred to the Directors for publication at their discretion.

Whereupon the report of the Committee on the Ministerial Bureau was submitted by Dr. Dexter, concluding with the following resolutions, which he proposed for adoption :—

Resolved, That no further action be taken by the American Congregational Association for the continuance of the Bureau of Ministerial Supply.

Resolved, That this is done in the hope, and with the urgent request, that the conduct of the Bureau shall be assumed by the Massachusetts Home Missionary Society.

Resolved, That a Committee of Three be appointed to attend the approaching Annual Business Meeting of the Massachusetts Home Missionary Society, and, in behalf of this Association, urge upon it the adoption of the policy and the acceptance of the labor suggested in this report.

This report was accepted and referred like the others, and the three resolutions were passed. Messrs. Dexter, Means, and Noyes were appointed a Committee to lay the resolutions before the Massachusetts Home Missionary Society.

The following officers were then chosen by ballot for the ensuing year :—

President.

HON. EDWARD S. TOBEY, Boston.

Vice-Presidents.

HON. WILLIAM W. THOMAS, Portland, Me.

HON. NELSON DINGLEY, JR., Lewiston, Me.

Rev. NATHANIEL BOUTON, D. D., Concord, N. H.

Rev. HARVEY D. KITCHEL, D. D., Weybridge, Vt.

Rev. RUFUS ANDERSON, D. D., Boston, Mass.

Rev. JACOB IDE, D. D., Medway, Mass.

Rev. SETH SWEETSER, D. D., Worcester, Mass.

HON. HORATIO G. KNIGHT, Easthampton, Mass.

Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
Hon. AMOS C. BARSTOW, Providence, R. I.
Rev. LEONARD BACON, D. D., New Haven, Conn.
Hon. LAFAYETTE S. FOSTER, Norwich, Conn.
Hon. CALVIN DAY, Hartford, Conn.
Rev. WILLIAM M. TAYLOR, D. D., New York City.
Rev. RAY PALMER, D. D., New York City.
Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.
Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
Rev. NATHANIEL A. HYDE, Indianapolis, Ind.
Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.
Hon. CHARLES G. HAMMOND, Chicago, Ill.
A. FINCH, Esq., Milwaukee, Wis.
Rev. WILLIAM E. MERRIMAN, Ripon, Wis.
Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
Rev. WILLIAM SALTER, D. D., Burlington, Iowa.
Rev. GEORGE MOOAR, D. D., Oakland, Cal.
Rev. HENRY WILKES, D. D., Montreal, Canada.

Directors.

Hon. EDWARD S. TOBEY, Boston.	Hon. RUFUS S. FROST, Chelsea.
JOHN FIELD, Esq., Arlington.	J. RUSSELL BRADFORD, Esq., Boston.
Rev. ALONZO H. QUINT, D. D., New Bedford.	S. D. WARREN, Esq., Boston.
Rev. H. M. DEXTER, D. D., Boston.	DAVID N. SKILLINGS, Esq., Winchester.
HENRY D. HYDE, Esq., Boston.	Rev. N. G. CLARK, D. D., Boston.
Rev. JOHN O. MEANS, D. D., Boston.	RICHARD H. STEARNS, Esq., Boston.
JAMES P. MELLEDGE, Esq., Cambridge.	JAMES WHITE, Esq., Boston.

Treasurer.

SAMUEL T. SNOW, Esq., Boston.

Corresponding Secretary, Librarian, and Assistant Treasurer.

Rev. ISAAC P. LANGWORTHY, Chelsea.

Recording Secretary.

Rev. DANIEL P. NOYES, Newburyport.

Auditor.

JOSEPH N. BACON, Esq., Newton.

There being no further business, the meeting was adjourned.

DANIEL P. NOYES, *Rec. Sec.*

THE TWENTY-THIRD ANNUAL REPORT
OF THE
American Congregational Association.

It is a little more than a year since work on the library building was finished, and thus the long-looked-for Congregational House, being completed and occupied, became a reality to those who had so long beheld it only by the eye of faith.

It is occupied generally as at our last report. But one room is vacant. One store and two rooms on the fourth floor are held by tenants at will, at very low, merely nominal rents, until more remunerative prices can be obtained. The salaries of some of the employees have recently been reduced, as the income of the Association as compared with the outlay demanded such reduction.

While a less number of books may have been added to the library than in some former years, yet, in real value, the closing has been an exceptionally good year. More rare and valuable publications have been received than in any previous twelve months. The present condition and wants of the Association are briefly as follows :—

We have a valuable property, with stores for rental, and ample accommodation for all our denominational societies ; and a library building unsurpassed for convenience, security against fire, and in every way suited to the purposes for which it was designed. It is everywhere admitted that no location could have been selected that would be more convenient for all who have business with our various religious organizations ; that all the societies are well accommodated for space and light, and are perfectly satisfied in these respects. The House has become widely known as a centre for Congregationalists ; it is complete in all its parts, solid in structure, and will require but very small expense for repairs for many years. In ordinary times of business prosperity, and with only the debt of \$200,000, which, when the buildings were purchased, was supposed to be the maximum of indebtedness, our income would meet our expenditures ; but it is well known that unforeseen circumstances arising in the providence of God, such as the great fire and the commercial panic, prevented

our receiving such contributions as were confidently anticipated, and made a further debt of \$50,000 inevitable ; and thus it has come to pass that the receipts fall short of the expenses by just about the interest upon this \$50,000. It should be said, however, that the income from rents, if every store and room were occupied, and the rents were the same as when tenants first took possession, would even now be sufficient ; and there is every reason to believe that with the return of commercial prosperity and the revival of business, there will be no difficulty in meeting all current expenses.

This Association embarked in a noble enterprise after careful thought and earnest prayer. By the blessing of God we have succeeded in our hearts' desire for a Congregational House ; and now the honor of the denomination is concerned, not only to retain it, but to place it on a sure and broad foundation, where temporary reverses in business will not affect its usefulness, and pecuniary embarrassments will be avoided. Although in the early part of the year the directors were painfully aware that the regular income would be insufficient to meet current expenses, they yet delayed making any special effort to obtain funds until a few weeks since. A brief appeal at one of the meetings of the Congregational Club was then made, which resulted in our receiving \$1,797 from that source, including \$437 which came through personal appeals of our secretary. Subsequently a committee was appointed to present the matter to the Congregational ministers at their Monday-morning meeting. It was very gratifying to know of the interest in the House manifested by these clergymen, and it is hoped and expected that contributions will be taken up in nearly all the churches of Boston and vicinity, and that soon our treasury will be in receipt of a large amount from this source. Some of the churches have already responded, and others have agreed to do so within the next few weeks. In this way, or in some other, our denomination should raise \$6,000 in order to carry us forward to January, 1878. And to the question of present, and the pressing necessities for the coming twenty months, the attention of the members of the Association is respectfully and earnestly directed.

It will be remembered that from the first attempt to establish a Congregational House, the friends of the enterprise have looked forward to a time when it would be owned free from debt, and when the rents from business occupants would be sufficient to meet all expenses, and then our religious societies would have their several rooms rent free. It is a grand object to work for and to pray for ; and if some of our large-hearted and wealthy friends will give their

ten, twenty, or fifty thousand dollars it can be done, and the treasury of every one of our Congregational religious societies will then be annual beneficiaries to the amount of their rents. But if this result cannot be reached in the near future, the directors are deeply impressed with the importance of at least paying off the second mortgage of \$50,000. This alone will reduce our expenses \$3,500, and, the stores being let, there may then be set apart, year by year, something for a sinking fund, which shall in time result in entire freedom from debt. The responsibility of successfully carrying forward this Association rests with the members of our churches. The house is theirs. The objects to be attained are very desirable, and should, as the directors think, engage the hearty co-operation of every Congregationalist.

REPORT OF THE COMMITTEE ON THE LIBRARY

FOR 1875-6.

IN general there is little that seems to your committee needful to be now said in regard to the condition of the Library more than to note the brief statistics of its condition, and gratefully to recognize the fact that the year now closing has been one of decided though not striking prosperity.

The actual number of volumes in the Library to-day is 17,806, besides 4,595 duplicates, making a total of 22,401. This is an increase since the last Annual Report of 1,534, exclusive of duplicates. There have been given to the Library during the year 5,011 pamphlets (largely duplicates), making the present estimated number in stock but little short of 100,000. There have been given during the year to the Library 1,169 books and 5 manuscripts. About 200 volumes have been bound.

Fair progress has been made in the slow and indispensable work of cataloguing, the great alphabetical catalogue of slips, pasted in volumes, having been carried to the title "Congregationalism."

Respectfully submitted.

HENRY M. DEXTER,
JOHN O. MEANS,
ALONZO H. QUINT,

Committee.

BOSTON, May 25, 1876.

REPORT OF THE COMMITTEE ON THE BUREAU OF
MINISTERIAL SUPPLY FOR 1875-6.

THE commencement of the year now closing found this experimental work hopefully begun in the hands—under the supervision of the committee—of Mr. George Beal. For nearly eleven of the twelve months it has been carried on by Mr. Beal with the sincere desire, and, as the committee think, the faithful endeavor on his part to test fairly the problem whether the common cause can wisely and successfully be served in this manner. Some six weeks ago Mr. Beal found himself providentially compelled to remove from town, and to pass over this labor to some other hands; but, at the solicitation of the committee, he consented to retain his nominal connection to the close of the year, and now lays it down, leaving it for the Association to decide what course shall hereafter be taken, offering to pass over to whatever successor may undertake the duty—should it be continued—the valuable series of books and records which he has accumulated, and which would have great use, on the condition that such successor assume the moderate obligations of service under which the Bureau is left for moneys received.

Your committee take this opportunity to express their confidence in Mr. Beal, and their conviction that he has conducted an extremely difficult and delicate labor with entire honesty of purpose and with a degree of success which, on the whole, is highly gratifying.

As to the future, your committee have felt great hesitancy as to what course they might most wisely recommend. Enough of success has been realized to make them very unwilling that the endeavor should be abandoned, while yet it has been demonstrated that it is impracticable to carry forward the work without the broader interest and co-operation of the churches, and that it would be very important for the securing of such interest and co-operation that it be not left to fall into individual and comparatively irresponsible hands, but be attached to, and made a part of, the normal work of some organization, which might naturally employ it and labor through it, and which would gain for it at once the general confidence.

The bare statistics of what has been accomplished during the past year your committee confidently submit in evidence of the real and considerable value of the Bureau, even in the rudimentary and imperfect way in which it has been compelled to carry on its functions. They are these, viz. —

It has served in one way or another (either in aiding them to settle pastors, or to fill their pulpits for one or more Sabbaths) 192 different churches, which churches have been situated in all the New England States, in New York, New Jersey, and Ohio.

It has sent out correspondingly for such temporary or permanent service 112 different ministers.

The number of Sabbaths thus supplied with preaching by the Bureau has been 780.

The largest number of preachers sent out on any one week has been 28; the smallest number 7; the average number 15.

The number of ministers who have desired from the Bureau aid in procuring a settlement has been 118; while, on the other hand, the number of churches who have desired its assistance in securing a pastor has been only 49; so that, by the failure of the churches to seek the aid of the Bureau in like proportions with candidates for the pastorate, it will be seen at once that it has been able to offer to these ministerial brethren but little more at the best than an average of $\frac{1}{17}$ of a chance each.

Of 84 churches which were without a pastor, applying to the Bureau for its service, only 49 (or $\frac{1}{2}$ ths of the whole number) asked it to aid them in re-establishing the pastorate.

Two real and substantial benefits may be gratefully set down to the credit of the work of the year, viz. —

(1.) Thirty-five (35) ministers have been aided successfully to find settlement, of whom two were in Ohio and one in New York, and —

(2.) Three or four men who came into New England with the intention of saddling themselves upon some of its unwary churches, and levying upon them for their own support for a longer or shorter time, have been defeated, exposed, and obliged to retire in disgrace, by the simple but salubrious operation of that most wise and indispensable requirement of this Association and of its committee, that no person not on our own Congregational list, shall receive the endorsement of the Bureau, even for a single half-day's preaching service, who could not satisfy the committee by unquestionable credentials of his good standing in the Christian ministry.

When the amount of evil which may easily be done and which often has been done by one such wolf in sheep's clothing is remembered, your committee feel that this simple purpose of mutual protection, if no other consideration suggested itself, would offer ample reason for, and justification of, the continuance of an undertaking so well begun and on the whole so fruitful.

They do not feel, then, that it would be right or wise for them to recommend the discontinuation of this effort to advantage ministers and churches ; and this the more that, borrowing from our brief experience, Chicago has commenced a similar Bureau, with encouraging success.

Your committee would have no difficulty in designating individuals — one or more — who would be quite willing, under the auspices of the Association, to undertake to fill Mr. Beal's vacant place, and carry forward the experiment which he has so well begun ; but many difficulties occur to them as likely to encumber and imperil any such endeavor, and they think they see a more excellent way.

It is their conviction that this work of aiding, primarily, Massachusetts candidates to Massachusetts pulpits, and the converse, — which, it seems to them, also naturally includes the lesser but kindred work of supplying vacant pulpits from Sabbath to Sabbath, — belongs in point of philosophy to the Massachusetts Home Missionary Society, and they can see no good reason why it should not belong to it in point of fact. It seems to them that the secretary of that Society, by virtue of his position, is, or ought to be, the next and nearest friend of every pastorless church in the Commonwealth, and that it would be an altogether natural and happy arrangement, which should connect with the office and office-work of that Society this Bureau and its endeavors for churches on the one hand and ministers on the other. They believe that for that Society to undertake this friendly interposition would at once awaken the (thus far delayed) confidence of the churches in the feasibility, wisdom, and hopefulness of this method of meeting their pulpit wants, and would rally to the general advantage of that organization in all its great work a new and helpful increment of popular interest, while they cannot but feel also that to centre the thoughts of candidates for the pastorate upon that Society would be a gain to both parties in the transaction.

And your committee cannot but feel that were the Massachusetts Home Missionary Society even to appoint a new and special officer for the charge of this department of the home work, assuming all the cost thereof, and offering all the wisest aids of the bureau system, when most fully and perfectly developed, without money and without price, to all churches and all ministers desiring the same, it could not make a wiser expenditure, either for the cause of the Master in general or for its own interests in particular.

Without dwelling here further, then, upon these views, your committee draw their report to a close by asking the passage by this Association of the following resolutions, viz. —

Resolved, That it be recommended that no further action be taken by the American Congregational Association for the continuance of the Bureau of Ministerial Supply.

Resolved, That this is done in the hope, and with the urgent request, that the conduct of that Bureau be assumed by the Massachusetts Home Missionary Society.

Resolved, That a committee of three be appointed to attend the forthcoming annual business meeting of the Massachusetts Home Missionary Society, and, on behalf of this Association, urge upon it the adoption of the policy and the undertaking of the labor suggested in this report.

All of which is respectfully submitted.

HENRY M. DEXTER,
JOHN O. MEANS,

Committee.

BOSTON, May 25, 1876.

DONATIONS OF BOOKS AND PAMPHLETS.

	Vols.	Pam.
Adams, Rev. Thomas, Winslow, Me.		1
Adams, W. W., D. D., Fall River		1
American Board of Commissioners for Foreign Missions, Boston, newspapers,	2	587
American Education Society, Boston	1	
American Missionary Society, New York	1	
American Unitarian Association, Boston	77	
Ames, Azel, Jr., M. D., Wakefield	1	
Amherst College, Amherst		1
Atkinson, Rev. Timothy, Norton	78	14
Barney, Rev. J. O., Hyde Park, old newspaper.		
Barrows, William, D. D., Boston		142
Bartlett, S. C., D. D., Chicago, Ill.		3
Bates, Hamlett, Esq., Chelsea, Photograph	1	
Bates, Rev. James A., Lowell		167
Beal, George, Cohasset	54	1,087
Beaman, Rev. C. C., Cambridge	36	71
Bell, Hon. Charles H., Exeter, N. H.		32
Biscoe, Rev. George S., Tipton, Io.		1
Blake, Rev. L. H., Methuen		1
Boston, City of	4	15
Bouton, Nathaniel, D. D., Concord, N. H.		1
Bradford Academy, Bradford		1
Brookline, Town of, through B. F. Baker	1	
Bruce, Rev. Henry J., India	2	
Bulkley, Rev. C. H. A., Boston	1	
Billard, Rev. Asa, Boston	1	63
Bunker Hill Monument Association, Charlestown	1	
Bureau of Education, Washington, D. C.	1	
Burt, Rev. D., Winona, Minn.		1
Butler, Rev. Daniel, Boston	1	
Carpenter, Rev. C. C., Andover		61

	Vols.	Pam.
Chapin, C. N., Melrose	1	
Chesebrough, Rev. A. S., Vernon, Conn.	32	552
Clark, Rev. B. F., North Chelmsford	1	
Clark, N. C., D. D., Boston		25
Clarke, Dorus, D. D., Boston	1	
Cobb, George W., East Boston, manuscript.		
Collins, Rev. Samuel, Pittsburg, Pa.	2	7
Congregational Publishing Society, Boston	18	
Cotton, Miss Martha I., Dorchester	1	
Cowles, Henry, D. D., Oberlin, O.	9	
Cushing, Dea. Andrew, Boston	51	145
Cushing, Christopher, D. D., Boston		7
Cushman, Rev. Job	1	
Dana, Miss Anna H., Marblehead	144	8
Dawes, Rev. Ebenezer, Dighton		1
Day, Rev. Hiram, Chatham	22	
Dean, Rev. Benjamin, Sibley, Io.		1
Department of the Interior, Washington, D. C.	19	
Dexter, H. M., D. D., Boston	1	49
Draper, W. F., Andover	23	
Durant, Augustus A., Melrose		12
Durant, Mrs. H. F., Wellesley		8
Dwight, Rev. B. W., Clinton, N. Y.		2
Eaton, Rev. J. M. R., Medfield	1	
Ellis, Mrs. F. D., Medfield	21	32
Farrar, Hon. Timothy, Library of, through Edward D. Crane	11	31
Finch, A., Esq., Milwaukee, Wis.		1
Ford, Rev. James T., Charleston, S. C.	24	181
Foster, Rev. A. P., Chelsea	2	
Freeland, Rev. S. M., Newton	1	
Frost, Hon. R. S., Chelsea	11	
Fullonton, Joseph, Raymond, N. H.	1	
Friend, Estate of	61	62
" "	67	35
Gerould, Rev. S. L., Goffstown, N. H.		50
Green, S. A., M. D., Boston	2	100
Green, Hon. Thomas, Chelsea		5
Groton, Town of		1
Hall, J. K., Boston	1	
Harding, Mrs. Sewall, Auburndale, Portrait.		
Hayes, Rev. S. H., Boston	1	
Hazen, Rev. H. A., Billerica		3
Homer, Mrs. C. W., Cambridge	2	1
Homes, Rev. Francis, Cochesett		1
Hubbard, Gardiner G., Cambridge	35	
Hunnewell, J. F., Charlestown		1
Hyde, C. M., D. D., Haverhill	1	
Ireland, Rev. William, Africa		69
Jackson, Lewis E., New York City		18
Jewett, Rev. William R., Fisherville, N. H.	10	98
Johnson, Samuel, Boston		2
Johnson, William, Chelsea, Portrait	1	
Kingman, Abner, Boston	1	43
Kirk, Miss —, Boston	5	59
Labaree, Benjamin, D. D., West Roxbury	23	200
Laurie, Thos., D. D., Providence, R. I.		2
Lawrence, E. A., D. D., Marblehead		1
Luce, Rev. L., Westford		36
Massachusetts Historical Society, Boston	1	
Massachusetts Horticultural Society, Boston		1

	Vols.	Pam.
McKeen, Silas, D. D., Bradford, Vt.	1	
Means, James H., D. D., Dorchester	7	18
Mighill, Rev. N., Worcester	2	
Miltimore, Rev. William, Newburyport, Library of	1	
Moore, Rev. W. H., Berlin, Conn.		2
Morong, Rev. Thomas, Ipswich	14	92
Mount Holyoke Seminary, South Hadley		1
Noyes, Rev. D. P., Byfield		4
Patrick, Rev. H. J., West Newton	1	101
Perkins, Rev. F. B., Boston	2	1
Phillips, Daniel, Hartford, Conn.	1	
Pond, Enoch, D. D., Bangor, Me.		2
Porter, Rev. E. G., Lexington	1	3
Punchard, Rev. George, Boston, Map	9	
Quincy, Miss Eliza Susan, Boston	1	
Redlon, Rev. Amos, Abbott, Me.	4	
Reed, Rev. F. A., East Taunton	1	
Rogers, W. B., Everett	1	
Ropes, Hon. Joseph S., Boston Highlands	17	133
Seabury, Rev. Edwin, Walpole, N. H., 3 manuscripts.		
Sharp, James C., Dorchester	1	3
Shedd, William G. T., D. D., New York City		13
Shipman, Rev. T. L., Jewett City, Conn.		1
Smith, Rev. D. A. W., Burmah		3
Snow, S. T., Boston		3
Stockwell, S. N., Boston, Engraving	7	209
Sweetser, Joseph, Chelsea	1	
Tappan, Mrs. Elizabeth D., Ipswich	1	
Tarbox, I. N., D. D., Boston		2
Taylor, Rev. R., D. D., Bordentown, N. J.		1
Taylor, Mrs. S. H., Andover	55	
Tenney, Rev. E. P., Ashland	6	6
Thompson, William, D. D., Hartford, Conn.		1
Titcomb, Joseph, Wells, Me.	1	
Tobey, Alvan, D. D., South Berwick, Me., Estate of		66
Todd, Thomas, Boston		4
Toles, Rev. R. G., Boston	3	1
Treat, Rev. A. O., M. D., Boston	1	
Trowbridge, Rev. T. C., Boston	2	6
Tyler, Rev. H. M., Fitchburg		2
Vilas, C. H., Chicago, Ill.	1	
Wardwell, William H., Newton	1	
Wheaton Seminary, Norton		1
Whitcomb, Mrs. Harriet L., Concord	145	
White, Miss Hannah, Ashfield		272
Williams, Thomas H., 2 manuscripts		
Wilson, Rev. Thomas, Stoughton		51
Winslow, Mrs. Miron, Boston	3	
Woman's Board of Missions, Boston	4	
Wood, Bartholomew, Newton		5
Wyckoff, Rev. J. D., Roseville, Ill.		1
Yale College, New Haven, Conn.		1

SUBSCRIPTIONS AND CONTRIBUTIONS.

CONNECTICUT.		Boston, W. Roxbury, So. Ev. Ch. and Soc.	
Hartford, Daniel Phillips, Esq. . .	\$250 00	" West Roxbury, Edward Strong, D. D.	\$29 29
New Haven, Prof. George E. Day . .	5 00	Brookline, Harvard Ch. and Soc. .	100 00
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Norwalk, Alexander S. Gibson . . .	10 00	" Wm. Fox Richardson	25 00
	\$267 60	" North, Rev. D. O. Mears, . . .	10 00
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Belle Plaine, Rev. Daniel Lane . . .	\$1 00	Chelsea, 1st Ch. and Soc.	111 92
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" Eben Cutler	25 00	Fitchburg, Calv. Ch. and Soc. . . .	97 55
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" H. D. Hyde	22 00	Winchester, D. N. Skillings	100 00
" Samuel Johnson	100 00	" J. H. Tyler	5 00
" Alvah Kittredge	20 00	Worcester, Old South Ch. and Soc. .	60 33
" Jonathan A. Lane	10 00		\$2,387 13
" J. W. Pinkerton	20 00	MISSOURI.	
" F. Snow	20 00	Springfield, C. E. Harwood	\$5 00
" R. H. Stearns	100 00	NEW HAMPSHIRE.	
" E. S. Tobey	50 00	Deerfield, Estate of Mary A. Brown, .	\$100 00
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" S. D. Warren	200 00		\$145 83
" A. L. White	20 00	NEW YORK.	
" James White	25 00	Rodman, Rev. Samuel Johnson . . .	\$1 00
" Beggar	5 00	Syracuse, Cong'l Ch. and Soc. . . .	50 00
" Friend	5 00	Wellsville, 1st Cong'l Ch. and Soc. .	19 50
" Highlands, A. C. Thompson, D. D. .	10 00		\$70 50
" South, Phineas Bates	1 00	SUMMARY.	
" Brighton District, Wm. C. Strong . .	25 00	Connecticut	\$267 60
" Charlestown District, Geo. Hyde . . .	20 00	Iowa	1 00
" Charlestown District, Rev. A. S. Twombly . . .	10 00	Massachusetts	2,387 13
" Dorchester District, Rev. F. A. Hand	1 00	Missouri	5 00
" Dorchester District, Elbridge Torrey	25 00	New Hampshire	145 83
" Dorchester District, Frank Wood	10 00	New York	70 50
" Jamaica Plain, R. W. Wood, M. D.	50 00		\$2,877 06

THE AMERICAN CONGREGATIONAL ASSOCIATION IN ACCOUNT WITH S. T. SNOW, TREASURER, FOR THE YEAR ENDING
MAY 27, 1876.

Dr.		Cr.
To Payments to Assistant Treasurer . . .	\$4,800 39	
" Interest on Mortgage Notes . . .	17,500 00	
" Notes Payable . . .	3,000 00	
" Fuel . . .	1,017 60	
" Insurance . . .	810 25	
" Cummings & Sears, Balance . . .	250 00	
" Balance carried to new account . . .	518 80	
	<u>\$25,509 04</u>	
Boston, May 29, 1876.		
		By Balance from last year . . . \$137 45
		" Cash from Assistant Treasurer . . . 25,324 09
		" Notes Payable . . . \$3,000 00
		Discount thereon . . . 29 00
		<u>\$2,971 00</u>
		" Return Premium from Insurance Co. . . 76 50
		<u>\$28,509 04</u>
		S. T. SNOW, Treasurer.

S. T. SNOW, TREASURER AMERICAN CONGREGATIONAL ASSOCIATION, IN ACCOUNT WITH ISAAC P. LANGWORTHY,
ASSISTANT TREASURER.

Dr.		Cr.
To Salaries of Secretary, Assistant, and Janitor . . .	\$4,037 00	
" Repairs on House . . .	281 02	
" Water . . .	142 00	
" Gas . . .	106 00	
" Printing Annual Report . . .	50 00	
" Photographs of Library . . .	25 25	
" Postage and Stationery . . .	18 65	
" Travelling Expenses of Secretary . . .	14 22	
" Sundry Office and House Expenses . . .	102 25	
	<u>\$4,800 39</u>	
		By Rents, including Heating and Taxes . . . \$22,397 91
		" Subscriptions and Collections . . . 2,877 06
		" Carpet and Desk sold . . . 124 12
		" Work done for Club . . . 15 00
		<u>\$25,324 09</u>

AMERICAN CONGREGATIONAL UNION.

BUSINESS MEETING.

THE Twenty-third Annual Business Meeting of the American Congregational Union was held at the Rooms of the Society in the Bible House, New York City, on Thursday, May 13, 1876, at half-past three o'clock, P. M. William Henry Smith, Esq., of New York, was chosen Chairman. Prayer was offered by Rev. William B. Brown, of Newark, N. J.

The Annual Report of the Board of Trustees was presented by Rev. Ray Palmer, D. D., one of the Corresponding Secretaries. The Treasurer read a summary of his Annual Report for the year ending May 1, 1876. On motion, it was

Voted, That the Annual Report of the Board of Trustees, and also that of the Treasurer, be accepted and published, under the direction of the Board of Trustees.

The following officers of the American Congregational Union were elected for the ensuing year : —

OFFICERS FOR 1876-77.

President.

ALFRED S. BARNES, Esq., Brooklyn, N. Y.

Vice-Presidents.

Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.
Rev. HENRY M. STORRS, D. D., New York.
Hon. BRADFORD R. WOOD, Albany, N. Y.
Rev. O. E. DAGGETT, D. D., New London, Conn.
Hon. LAFAYETTE S. FOSTER, Norwich, Conn.
Rev. EDWARDS A. PARK, D. D., Andover, Mass.
Rev. MARK HOPKINS, D. D., Williamstown, Mass.
Rev. ISAAC P. LANGWORTHY, Boston, Mass.
Rev. J. M. MANNING, D. D., Boston, Mass.
Hon. EMORY WASHBURN, LL. D., Cambridge, Mass.
Rev. JOHN O. FISKE, D. D., Bath, Me.
Rev. CYRUS W. WALLACE, D. D., Manchester, N. H.
Rev. H. D. KITCHEL, D. D., Weybridge, Vt.
Rev. C. L. GOODELL, D. D., St. Louis, Mo.
Hon. AMOS C. BARSTOW, Providence, R. I.
Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.
S. B. GOOKINS, Esq., Chicago, Ill.
Rev. JULIUS A. REED, Columbus, Neb.

Rev. GEORGE F. MAGOUN, D. D., Grinnell, Iowa.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, Ohio.
 Rev. GEORGE L. WALKER, D. D., Brattleboro', Vt.
 Rev. SAMUEL HARRIS, D. D., New Haven, Conn.
 Dea. JAMES SMITH, Philadelphia, Pa.
 Hon. MARSHALL JEWELL, Hartford, Conn.
 A. S. HATCH, Esq., New York.

Trustees.

Rev. WILLIAM IVES BUDINGTON, D. D.	Rev. WILLIAM M. TAYLOR, D. D.
Rev. DAVID B. COE, D. D.	Rev. S. B. HALLIDAY.
Rev. ALEXANDER H. CLAPP, D. D.	Rev. GEORGE M. BOYNTON.
Rev. CHARLES P. BUSH, D. D.	Rev. WM. HAYES WARD, D. D.
ALFRED S. BARNES, Esq.	S. NELSON DAVIS.
JAMES W. ELWELL.	DAVID M. STONE.*
SAMUEL HOLMES.	LEONARD HAZELTINE.
JAMES H. STORRS, Esq.	Rev. WILLIAM B. BROWN.
WM. HENRY SMITH.	Rev. ROWLAND B. HOWARD.
Rev. HENRY M. SCUDDER, D. D.	THOMAS W. WHITTEMORE.
Rev. C. H. EVEREST.	N. A. BOYNTON.

The meeting then adjourned.

N. A. CALKINS,
Recording Secretary.

Following the adjournment of the Society, a meeting of the Board of Trustees was called, and organized by the election of the following officers:—

Chairman.

WM. HENRY SMITH.

Corresponding Secretaries.

REV. RAY PALMER, D. D., 69 Bible House, New York.
 REV. CHRISTOPHER CUSHING, D. D., 20 Cong. House, Boston.

Treasurer and Recording Secretary.

PROF. N. A. CALKINS, 69 Bible House, New York.

Counsellor.

JAMES H. STORRS, Esq.

Finance Committee.

WM. HENRY SMITH.
 JAMES W. ELWELL.
 ALFRED S. BARNES.

* Immediately after the election, David M. Stone, Esq., tendered his resignation to the Society.

ANNUAL STATEMENT OF THE TRUSTEES.

THE work of the Congregational Union has been successfully prosecuted through another year. In no previous year of its history, probably, have financial embarrassments borne so heavily on the churches. It is therefore with special thankfulness that the Board of Trustees are able to report that the churches usually working through the Union have given abundant proofs of their undiminished confidence in it and of their interest in its various operations.

We have fully explained in our statements of former years the general objects of the Union. We need not refer to them particularly the present year any further than to say that the Union continues still to fulfil many important functions connected with the progress of the great Congregational fellowship, — functions which if perhaps hardly recognized, because unostentatiously and quietly performed, are yet of real value to the churches. We refer those who would refresh their memories in respect to the details as to those general objects to the manuals of preceding years.

AID IN CHURCH-BUILDING.

At the beginning of the present year, that is, at the time of our annual meeting in May, 1875, there were on the files of the Union about fifty applications for aid from churches which had commenced to build, and grants had been pledged to these to the amount of more than \$12,000 beyond the sum in the treasury. This large number of applications on our hands resulted from two causes. First, from the fact that at no time, except immediately after the Council of 1865 and the special efforts to raise funds that followed it, had the amount contributed for church-building been large enough to meet the actual needs of the newly organized churches attempting to build, so that we had been obliged either to decline altogether important applications, or to assume the risk to some limited extent of pledging ourselves beyond the means actually in hand, with the understanding that each church would wait its turn. The second reason for the large number of cases on hand is found in the fact that because of the financial distress of the country, aggravated in many cases by local evils, churches whose grants were voted two or three years since had not been able to go on; and by the extension of their time, in compliance with their urgent requests, they had been brought forward and continued on the list. With so great a burden

already on us, we deemed it prudent some months since to request the superintendents of the American Home Missionary Society to withhold their endorsement for the time from further applications, except in really extraordinary cases. This has enabled us to reduce materially the amount of our pledges. Of course it has, to some extent, checked the progress of church-building, — perhaps a less evil in the present circumstances of the country than it would otherwise have been, yet a thing by no means to be desired. So many of these churches, to which grants have been voted, have completed their houses and drawn on the treasurer at the same time during the last winter and the spring that the pressure on the treasury has at times been very great, and several of the churches have been obliged to receive payments in part on their drafts as funds were received by the treasurer.

But notwithstanding the peculiar difficulties of the year it has been a period in the review of which there is no little cause for gratitude. Grants have been paid in whole or in part to forty-five churches. The amount of these grants is \$39,196.69. We stand pledged at present to thirty-four churches to the amount of \$13,100, and have still on hand a dozen or more cases on which it has not yet been deemed prudent to take action. On the whole, considering the straitness of the times, financially, quite as much has been accomplished as the most sanguine dared to hope at the beginning.

CONTRIBUTING CHURCHES.

It has been the constant effort of the Board and of the executive officers from year to year to enlist the sympathies and co-operation of the pastors and churches in its work to as great an extent as possible. If this object could be so far accomplished that the *great body* of the Congregational churches would each year spontaneously send to the treasury their contributions, an amount would easily be raised sufficient to enable the Union to meet the necessities of its work, and the annoyance of incessant special appeals by individual churches might be terminated. We are glad to be able to report a gratifying advance in this particular. For the last five or six years there has been an *annual increase in the number of churches* sending their contributions to the treasury of the Union. In 1872, for instance, the number of churches contributing was five hundred and fifty-five, and the number of contributions from individuals in addition was eighty-one. In 1875 the number of churches had risen to more than seven hundred, — individuals one hundred and twelve.

The present year over seven hundred churches have sent their contributions, — individuals as many as one hundred and seventy-five. No better proof than this is needed of the growing conviction in the minds of those who act intelligently and from steady principle that the work of establishing houses of worship is essential to the Christianization of our country. It is true that owing to the greatly diminished ability of most churches during these trying years the total amount contributed yearly has not increased in proportion to the *number* of contributions. The average amounts forwarded from the several churches have been necessarily less than when the country seemed flooded with prosperity. But it is a great matter that the increased *number* of churches contributing has been sufficient to make up for the diminution in the amounts from the churches individually, so that the aggregate of the annual receipts into the treasury has not materially varied. It may reasonably be anticipated that as better days shall come, the liberality of the enlarged number of churches will supply a greatly enlarged total amount of funds with each closing year.

CARE OF CHURCH PROPERTY.

As every grant made to a church and all special contributions through the Union are secured from loss by a lien on the property it has come to pass that a large amount of church property is brought under the general oversight of the Society. Any one of these churches may violate its contract with the Union by changing its denominational relations, or by ceasing to maintain public worship, or by neglecting to keep its house of worship insured, or by failing to take an annual collection for our treasury. They bind themselves to these things when they take the money. To see that they faithfully fulfil their engagements is a great and difficult and ever-increasing work, to which constant attention must be given. It constitutes a necessary part of the labor of the executive officers from year to year. The last year six churches have been given up, and have refunded the grants of the Union to the amount of \$1,832.70. But for a constant attention to the condition and progress of the churches over the whole field there would be a constant liability to loss. While the percentage of churches aided which have failed to make good their position has been very small, all things considered, the losses, had there been no means of recovering the sums granted, would have amounted to between thirty and forty thousand dollars. By means of our lien and proper attention to

the cases, the amounts given to these churches have been saved and re-appropriated for the benefit of others. Having no agents on the field we are obliged in this matter often to ask the aid of neighboring pastors, and we constantly receive valuable assistance from the superintendents of the American Home Missionary Society, to whom we and the friends of the cause are greatly indebted. It has usually happened, too, that when legal services have been required some Christian lawyer has been prompt to render them gratuitously as a labor of love to the Master, so that very little expense has generally attended the reclaiming of funds from disbanding churches.

THE LOAN FUND.

The establishment of this fund has been announced in the manuals of former years, and the design and conditions of it stated. It has increased a little, and has already vindicated the wisdom of the decision to which it owed its origin. It has enabled the Board to meet the necessities of one important church the last year which could not have been aided in any other way. Would that some generous donor would add to it by hundreds, or by thousands, so as to increase its efficiency! Such funds will be assigned to it by the Board as it may be found practicable to set apart for this purpose. Could it be raised to the sum of forty or fifty thousand dollars it would add vastly to the power of the Union to prosecute successfully the church-building work. Who will bear a part in endowing it to that amount?

A MANIFEST WRONG.

The evils growing out of private applications have been explained in former years. The very object of having an organization for the aid of churches in building is to prevent such applications, and to *give all needy churches an equal chance* to obtain a fair share of what the liberal churches are willing to contribute for this purpose. The rule of the Union is, as has been stated often, that *any church making appeal to the churches on its own account — except to immediately neighboring churches and privately to personal friends — debars itself from any aid from the treasury of the Union.* In some cases the two exceptions specified have been construed in a manner never intended; and one after another has gone abroad in a kind of semi-private way and has gathered considerable sums. It has been stated, on what appeared to be good authority, that in some cases of this sort the expenses of collection have amounted to forty, fifty, and even sixty per cent of the sums collected. Here and there an instance has

come to our knowledge of even more unfavorable results. Are pastors and churches willing to countenance this method of raising funds? The Board has been obliged the last year to make a firm stand and enforce their rule by cancelling a grant that had been voted, and they are constrained to say explicitly that they shall feel bound to do it in future. If any pastor considers the matter he will see that if he gives the annual collection of his congregation for church-building to a church that has *received aid from the Union*, he does by just so much take from the Union its *means of paying to that church what it has promised*; or withholds the funds from other needy churches, which are waiting for aid and cannot get it, to give to one that has already secured its share out of the common treasury. Instead of giving five hundred each to two churches and securing the building of both, a thousand dollars are given to one, and the other is left to go entirely destitute. No one with the facts of the case before him can fail to see that this is wrong.

In some States, from which frequent applications come to the Union, a very large number of the churches give nothing, or very little, to its treasury; but after their new churches have obtained from it promises of grants they in many instances give their collections to *supplement* these grants. But who is to help us pay these grants? It is only necessary to have this matter fully understood, we are sure, in order to make it clearly seen that this mode of working is evil and only evil, and that continually. It is due to all the churches requiring aid that they shall be treated with impartial justice. It is due to the Union that the States that draw freely on its funds should send steadily to it their annual contributions. When they have in good faith done this, then they will do no wrong by any special additional gifts they may choose to make in particular cases. We trust the general associations will rightly counsel the churches on this point.

PASTORS' LIBRARIES.

In response to appeals for books from individual pastors, some of which appeals have been published by the officers of the Union, generous individuals have, during the last year, in two or three cases, obtained the names and addresses and have forwarded parcels of more or less value. Beyond these contributions, of which we know not the exact amount, the Board have not had the means of aiding pastors' libraries by any extended grants. The need among ministers on the frontier of books of reference, especially of such as supply the necessary apparatus for Bible study, is very great.

It would be a most useful part of the work of the Union to assist in furnishing these could the necessary funds be found. As the only thing within their power at present the Board have, as in previous years, sent to pastors unable to procure it for themselves two hundred and fifty copies of the *Congregational Quarterly*, furnished by the liberality of the publisher at the little more than nominal price of one dollar per copy, barely enough to pay for the cost of paper and printing. Although the Union retains its right to publish its documents in the *Quarterly*, it has no financial interest in it whatever, nor any responsibility for its management. The copies so granted are simply gifts of charity in aid of pastors' libraries specifically authorized by the constitution of the Union. A few copies of the *Bibliotheca Sacra* and of the *New-Englander* have also been sent to pastors who have forwarded collections of upwards of twenty dollars from their churches, and have asked for them on that ground under the offer of the Board. It would be a most useful charity if some benevolent person who has the means would give us a few hundred, or better, a few thousand dollars as a small fund, the interest of which might be annually applied for the supply of dictionaries and other books of reference and of standard theological works to pastors nearly or quite destitute of libraries. It would seem to any man of common-sense to be very bad economy to set a carpenter to build a house with less than half the necessary tools. It is equally bad economy to send men into the new communities, where all forms of error are to be encountered, a right public sentiment and a healthful moral atmosphere created, and Christian institutions established on permanent foundations, with only half, or far less than half even, of the indispensable implements with which to perform their work.

LEGACIES TO THE UNION.

A man who is thoughtfully considering how to dispose of the property which God has intrusted to him, after providing for those who are dependent on him, will naturally wish to place it where it may most certainly benefit mankind and perpetuate his own influence for good. In what better way can this be done than by placing at the disposal of the Union an amount sufficient to secure the building of one or two or several houses of worship? Some legacies have been received and appropriated by the Union which have secured the building of at least twenty churches. In those churches the givers of the legacies will be virtually preaching the gospel and diffusing Christian truth and influence a century hence, and so on-

ward. A legacy of five or of ten thousand dollars will ensure the building of *more than twice five or of twice ten* church edifices, each of which shall perpetually send forth the living waters of salvation. The man or the woman who has done this to the honor of Christ and the blessing of the world may well be accounted happy. We commend this matter to the serious consideration of those who, conscious that they are but the stewards of God, are inquiring in what way they can best use their property for Him.

THE EAST AND THE WEST.

The relations of what used to be called the East to what used to be called the West have been rapidly changing with the progress of the country. But a few years ago New England and eastern New York were regarded as constituting the former, — the source from which money for religious charities was chiefly to be looked for; the latter, including all beyond, as the great home missionary region on which these charities were to be principally expended. The case is widely different now. The States of Ohio, Michigan, Illinois, Iowa, and Wisconsin have come to count their Congregational churches by the hundred, have well-ordered ecclesiastical bodies and efficient social and educational institutions, and numerous and flourishing towns and cities, with largely developed resources and rapidly increasing wealth. In respect to their real ability to contribute to the support of benevolent Christian work they are far ahead of three or four of the six New England States. It is plainly time, therefore, that these States should regard themselves and come to be generally regarded as included in that East which is to be responsible for the support of the different branches of the work of evangelizing the newest States. They stand to Indiana, to Minnesota, Missouri, Kansas, Nebraska, Colorado, and Dacotah in very much the same relation that New England formerly stood to them. Should they not now reasonably be expected to be looking, not eastward, as of old, for help, but rather westward, to see how they can most effectually do for those just rising States what New England has done for them? Should they not feel that it has become their duty to hold themselves responsible for the building of churches, the endowing and manning of colleges and theological seminaries, and the supplying of pastors for the missionary fields beyond them, as New England forty years ago felt the same responsibility in relation to themselves? The fact is gladly recognized that this view of the matter has begun to be seriously taken by the more thoughtful Christians in these stronger

States. A large number of their churches contribute through the Union for church-building, and their contributions, even the smallest, are thankfully received. But may it not be hoped that the conviction will become yet deeper that this work, of which from experience they so well understand the value, *is their own*; that they are not to look to the East alone, but are themselves to feel the care of it, and to help the Union to the utmost of their power?

THE FUTURE OF OUR COUNTRY.

Every year adds new significance and interest to the inquiry, What has the future in store for us as a great people made up of elements so heterogeneous and of social and moral forces so conflicting? To thoughtful persons this question acquires new urgency in view of the many forms of corruption in public and private life which of late have been so surprisingly uncovered, and seem at first view to indicate a premature national degeneracy and a not distant decay. It is not strange that there are some, perhaps many, who look with despondency on what is taking place and fear the worst. If Christianity, with a free Bible, a free press, an educated ministry, and a fair field every way on which to deploy its forces, is unable to stem the tide of adverse influences and purify and save the nation, what, they are ready to ask, can furnish any ground of hope?

It certainly cannot be denied that there are great difficulties in the way of building up in this free land a pure and permanent civilization. Many perils are inevitably connected with freedom and great material prosperity. Still, knowing as we do the transforming power of the gospel of Jesus Christ, the Christian people of our country may well be confident that it can be made to reach and elevate the great masses of the population. It has been because our Congregational churches have believed this that they have undertaken the work of establishing Evangelical churches and a faithful ministry in all parts of the country as fast as new settlements are organized. In the work of church-building, of giving systematic aid to the new and weak churches, Congregationalists were among the first to take action. The Presbyterian, Episcopal, Baptist, and Methodist churches have all, however, entered on it, and some of them are pursuing it with more energy than ourselves. The result is that a noble work has been accomplished. By the common efforts of all, several thousand church edifices, in which Evangelical Christianity is preached, have been reared as so many centres of light and of Christian influence. A country filled with Christian sanctuaries

in which that gospel which is the power of God unto salvation to every one that believeth is steadily preached cannot be given over to moral darkness and debasement. The contest in such a country between good and evil, truth and error, may be sharp and long ; but the end is sure to be that society will be elevated and purified, will be made virtuous, intelligent, and happy. It would ill become us as Congregationalists to anticipate anything else but the elevation and improvement of society as the result of permanent Christian institutions. We well know what these have done for New England in the last two hundred and fifty years. We have seen there how popular education, not only in the common school, but also in the academy, the college, and the university, has been naturally evolved from the house of God and its ordinances ; we have seen there, as the legitimate fruit of the Congregational polity in its connection with the evangelical faith of our fathers, a better condition of society and a more elevated social and moral life among the people as a whole than can be found on so large a scale anywhere else on the face of the earth. We ought not to doubt that the same influences and agencies will produce elsewhere the same results. When we look at the rapid development of Congregationalism within the last twenty years we cannot help believing that it was never more vital and energetic than to-day ; never more certainly advancing in the work of realizing the thoughts and wishes of our godly ancestors ; never bestowing greater benefits on the country and the world. While with the closing of a century of our national existence we see but too many causes of humiliation, we see, at the same time, in the great increase of the number of Congregational and other Christian churches, in the remarkable development of working power among their members and of the sense of personal responsibility for the progress of Christ's cause, in the vastly enlarged spirit of Christian liberality, in the frequent and powerful revivals of religion that have been witnessed, and in the grand results of missionary effort at home and abroad, enough to fill all Christian hearts with thankfulness and joy, and to inspire new hope and courage in relation to the future. That God in His providence has been searching out the hidden things of darkness in our civil life and awakening in the thinking people of our country a deeper sense of the need of probity, of unsullied moral purity, in our public men, and of honesty and truth in all relations, is itself a hopeful omen. That the public sentiment of the great majority of the people heartily approves of the searching process and of the exposure and punishment of the guilty is

proof that the popular conscience, trained as it has been under Christian influence, does recognize the obligation of righteousness and has not been as yet perverted and benumbed. There is no instrumentality comparable to the Christian sanctuary, with its ministrations of truth and its various forms of influence, as a means of sustaining public virtue and elevating and adorning civil and social life. The appeal for aid in establishing the house of Christian worship at every available point in the newly-populated regions of our country addresses itself not less to the enlightened patriot than to the earnest disciple of Christ.

CONCLUDING WORDS.

In conclusion, the Trustees of the Congregational Union renewedly ask the cordial co-operation of all the churches of our fellowship in its work for the coming year. It will doubtless be true during the present year, as it was the last, that it will cost some sacrifices on the part of the churches beyond what are required in prosperous times to sustain the benevolent societies; but we trust the faith and love and courage of the pastors and churches will not falter, and that *each will do something* as the Lord may give ability. It will be disastrous in the church-building work to be obliged to hold back for want of funds when applications for aid are so numerous and urgent. Many who have freely contributed in other years have passed away and gone to their reward. May God raise up many more to fill their places out of those who have given themselves to Him in the late revivals that have so richly blessed the land!

By order of the Board of Trustees,

RAY PALMER,
CHRISTOPHER CUSHING,
Secretaries.

SUMMARY OF TREASURER'S REPORT.

*American Congregational Union in account with N. A. CALKINS,
Treasurer.*

Cr.

1876.	By Balance in Treasury, May 1, 1875		\$3,580 00
May 1.	" Receipts from California	\$1,309 25	
"	" " Colorado	6 60	
"	" " Connecticut	6,010 25	
"	" " Dakota	15 00	
"	" " District of Columbia	51 25	
"	" " Illinois	1,314 30	
"	" " Indiana	158 00	
"	" " Iowa	1,392 30	
"	" " Kansas	1,728 55	
"	" " Maine	892 57	
"	" " Maryland	73 59	
"	" " Massachusetts	9,019 12	
"	" " Michigan	1,139 92	
"	" " Minnesota	1,808 61	
"	" " Missouri	1,428 73	
"	" " Nebraska	348 50	
"	" " Nevada	10 00	
"	" " New Hampshire	2,533 79	
"	" " New Jersey	110 00	
"	" " New York	4,581 20	
"	" " Ohio	1,442 27	
"	" " Oregon	7 75	
"	" " Pennsylvania	8,789 50	
"	" " Rhode Island	734 25	
"	" " Vermont	451 56	
"	" " Wisconsin	431 25	
"	" " Labrador, B. A.	7 00	
"	" " Sale of Land in Iowa	300 00	
"	" " Interest	117 83	
"	" " Sale of Year Books	6 00	
			<hr/>
			\$46,816 94
Total resources for the year			<hr/>
			\$50,396 94

Dr.

1876.
May 1. To Appropriations paid to aid in Building Houses of Worship for Congregational Churches, as follows:—

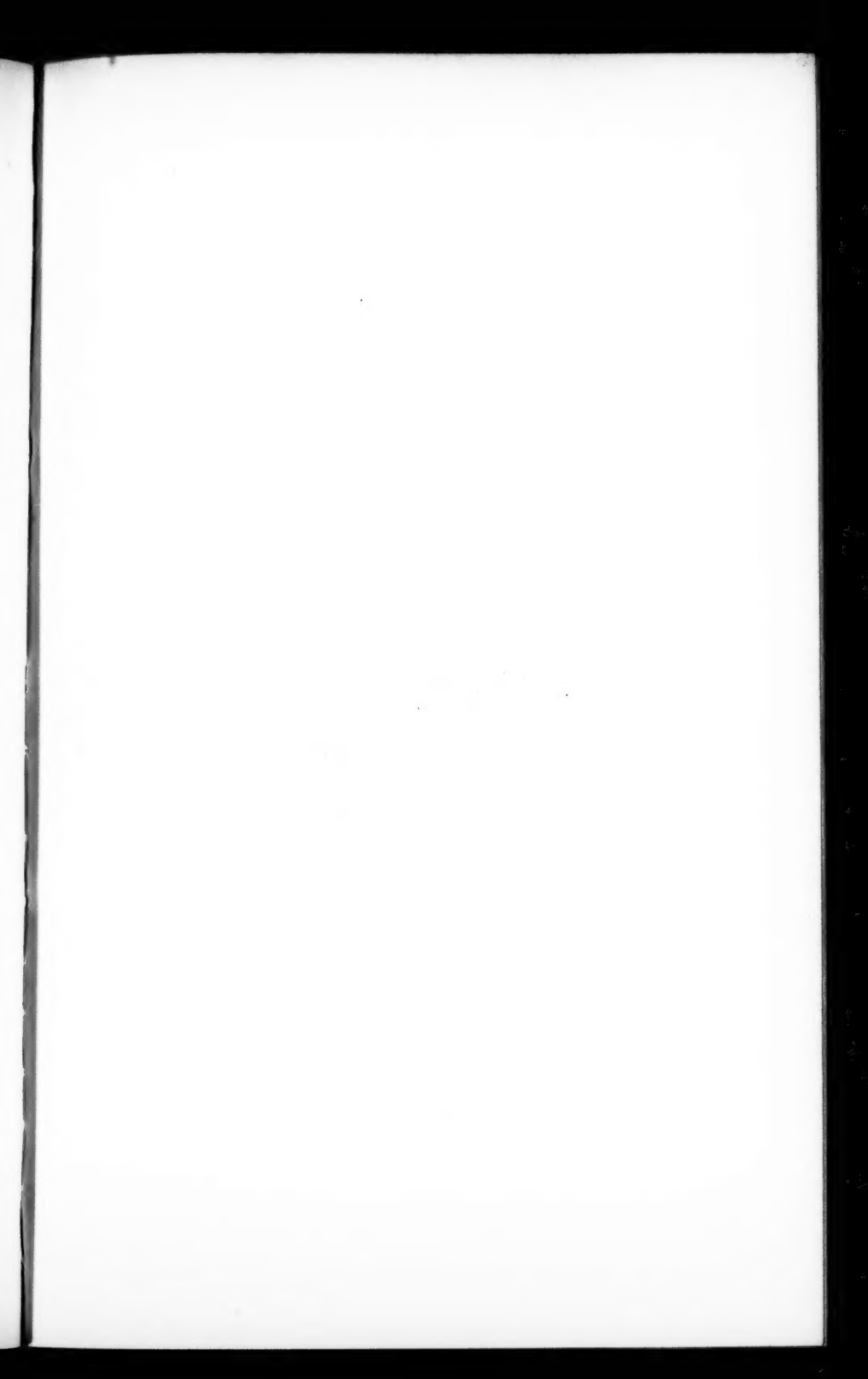
Tulare, Cong. Ch. of the Redeemer, California,	(Special, \$1,343)	\$1,343 00	
Vallejo, " " South Vallejo, "		400 00	
			<hr/>
			\$2,243 00
Longmont, 1st Cong. Ch.,	Colorado, (Special, \$650)	\$650 00	
			<hr/>
			\$1,150 00
Hennipen, Cong. Ch.,	Illinois, (Special, \$200)	\$200 00	
Roodhouse, "	"	400 00	
Wyoming, 1st "	"	500 00	
			<hr/>
			\$1,550 00
Avoca, 1st Cong. Ch.,	Iowa, (Special, \$153)	\$500 00	
Cromwell, "	"	658 00	
Garden Prairie, "	" In part,	100 00	
Grand River, 1st "	" (Special, \$163)	563 00	
Sheldon, 1st "	" (Special, \$52.81)	452 81	
Waucoma, 1st "	" In part,	150 00	
			<hr/>
			\$2,423 81
Council Grove, 1st Cong. Ch.,	Kansas, (Special, \$1,254.50)	\$1,754 50	
Gurfield, "	" (Special, \$154)	554 00	
Independence, 1st "	" (Special, \$287)	787 00	
Parsons, 1st "	" (Special, \$385)	835 00	
			<hr/>
			\$3,930 50
Whitneyville, Cong. Ch.,	Maine, (Special, \$540)	\$1,040 00	
			<hr/>
			\$956 45
Provincetown, 1st Cong. Ch.,	Massachusetts, (Special, \$456.45)		
			<hr/>
Amount carried forward			\$13,293 76

<i>Amount brought forward</i>				\$13,293 76
Alpine and Walker, 1st Cong. Ch.,	Michigan,	(Special, \$20)	\$520 00	
Cannonsburg, 1st	"	(Special, \$450) In part	550 00	
Onkama, Ger.	"	"	125 00	
Pottersville,	"	"	300 00	
Shelby,	"	(Special, \$131)	581 00	
				\$2,076 00
Albert Lea, Cong. Ch.,	Minnesota,	(Special, \$100)	\$1,100 00	
Alexandria, 1st	"	"	500 00	
Granite Falls,	"	(Special, \$448)	948 00	
Little Falls,	"	(Special, \$433)	833 00	
Shetek Station, Bethel	"	(Special, \$558)	658 00	
Sleepy Eye,	"	(Special, \$25)	25 00	
Walnut Station, Union	"	(Special, \$201)	791 00	
				\$1,855 00
Pierce City, Cong. Ch.,	Missouri,	(Special, \$663.70)		\$1,163 70
Norfolk, 1st Cong. Ch.,	Nebraska,	(Special, \$236)	\$736 00	
Sutton,	"	"	500 00	
				\$1,236 00
Enfield, Cong. Ch.,	New Hampshire,	(Special, \$1,649.53)	\$2,149 53	
South Seabrooke	"	(Special)	1,871 09	
				\$4,020 62
Seneca Falls,	New York,	(Special)		\$50 00
Robertsville, Evan. Cong. Ch.,	Ohio,	(Special)		\$67 26
Allegheny City, Plymouth Cong. Ch.,	Pennsylvania,	(Special)	\$150 00	
Knoxville,	"	(Special)	2,294 35	
Philadelphia, Central	"	(Special)	6,000 00	
" Plymouth	"	(Special)	2,040 00	
" Frankford Free	"	(Special)	500 00	
				\$10,984 35
Paris, 1st Cong. Ch.,	Texas,	(Special, \$250)		\$750 00
Friendship, 1st Cong. Ch.,	Wisconsin,	(Special, 100)	\$500 00	
Mauston,	"	"	200 00	
				\$700 00
Total amount paid to forty-five churches,				\$39,196 69
Amount paid on account of Pastors' Libraries,				\$369 90
" " for Salaries, Officers and Clerks,			\$3,131 00	
" " Rent and heating offices, New York and Boston,			970 34	
" " Sundry Office Expenses,			91 65	
" " Travelling Expenses of Secretaries,			309 39	
" " Special Agency,			114 33	
" " Anniversary Expenses,			36 75	
" " Annual Reports, plans for churches, }			679 49	
" " Circulars and Advertising,				
" " Postage, Stationery, and Telegrams,			178 55	
" " Legal Fees,			40 00	
" " Life Members' Certificates,			3 00	
" " One page in Home Missionary, one year,			200 00	
				\$10,754 50
Total Disbursements for the year,				\$50,321 09
Balance in Treasury May 1, 1876,				75 85
				\$50,396 94

Examined and found the above accounts correct according to the vouchers.

JAMES W. ELWELL, }
Dwight Johnson, } *Auditors.*

MAY 11, 1876.





Pindar Field

